

DAVIDS  
BLESSED  
MAN: †

11. 1. 12  
OR,  
A SHORT EXPOSITION  
ON VPON THE FIRST  
Psalme, directing a Man to  
*true Happinesse.*

Wherein the Estate and Condition  
of all Mankinde is laid downe, both  
*for this life, and that which is  
to come.*

The second Edition profitably amplified  
by the Author  
SAMUEL SMITH, Preacher of the  
Word of God at *Pritwell* in *Essex.*

1. TIM. 4. 8.  
*Godlinesse hath the promise of the life present, and the  
life that is to come.*


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 TO THE  
HONORABLE  
SIR ROBERT

RICH, KNIGHT OF  
THE BATH, AND SON  
and Heire to the Right Honorable  
ROBERT Lord RICH: and to the Ho-  
norable and vertuous Lady, the Lady  
FRANCIS RICH his wife, S.S.  
wisheth all true comfort in this  
*life, and Eternall happinesse  
in the Life to come.*

[ \* \* \* ]

HONORABLE,

 *It is reported, that  
when one presen-  
ted unto Antipater,  
A 2 King*

THE EPISTLE

King of Macedon, a  
treatise of Happinesse,  
that hee reiected it with  
this answer, I am not at  
leasure: your Honor shall  
finde this a treatise ten-  
ding to Happinesse, and  
shewing the way to euer-  
lasting blessednesse, yet  
I assure my selfe it shall  
finde better intertaine-  
ment at your hands,  
and that you will  
finde leasure at your  
leasure to peruse it. I  
must



DEDICATORIE.

must ingeniously confesse,  
that many haue, many  
times, handled many  
points of doctrine deliue-  
red in this treatise: yet I  
haue done it after ano-  
ther method. If the wa-  
ter I haue drawne from  
this Well shall delight  
you, I hope it will not tast  
the worse being brought  
vnto you in this vessell. I  
offer here vnto your view  
the Anatomy of Da-  
uids blessed Man: or,

## THE EPISTLE

a short Exposition of  
the first Psalme, dire-  
cting a man how he may  
be truly blessed. It is not  
without desert that Ie-  
rome doth call this book  
of the Psalmes, The  
Treasury of learning:  
for out of it most frequent  
testimonies are brought  
by our blessed Saviour  
himselfe. And this first  
Psalme is a Compend, or  
an abstract of the whole  
booke of Psalmes, dire-  
cting

ding the way to true hap-  
 pinesse. The text I am  
 sure is excellent for the  
 purpose, but for my man-  
 ner of handling it, I leave  
 it to the censure of Gods  
 Church. In Preaching I  
 haue euer counted plain-  
 nesse the best eloquence,  
 and the carriage of mat-  
 ters so, that those of the  
 lowest forme may learne  
 somewhat, the soundest  
 and the surest learning.  
 For surely we are so fal-



## THE EPISTLE

len into the dregges of  
time, which being the  
last, must needs be worst.  
that Security hath so  
possessed all Men, that  
they will not be awaked:  
but if at any time the  
word of God, or any  
good motion of Gods Spi-  
rit hath met with them,  
presently Security whis-  
pers them in the one  
eare, that though it be fit  
to thinke of such things,  
yet it is not yet time.

Youth

DEDICATORIE.

Youth pleades a privilege, though many millions of yong men are in hell for want of timely repentance. And Presumption warrants the in the other eare, that they may haue time hereafter. And thus men spend their daies, vntill at last their houre-glasse be run, and time then is past. Now if your Honor shal lay this to heart in the strength of your  
yeares

THE EPISTLE

yeares, it shall bee your  
chiefest wisdom. And  
if to bee religious in all  
ages hath been held to be  
true honor : how much  
more honorable is it in so  
impious an age? It is re-  
ligion & godlinesse that  
shal embalme your name  
and make it shine before  
men, and glorifie your  
soule amongst Angels.  
Mary her box of Oynt-  
ment shall neuer be for-  
gotten : for Godlinesse  
hath



DEDICATORIE.

hath the promise of  
this life, & that which  
is to come: *and without*  
*it there is no internall*  
*comfort to bee found in*  
*conscience, nor externall*  
*peace to bee looked for in*  
*this world, nor eternall*  
*happinesse to bee hoped*  
*for in the next. Now,*  
*how can Religion but*  
*promise to herself a zea-*  
*lous patrō of your honor,*  
*being the son & heire of*  
*so gracious and religious*

THE EPISTLE

a father, who hath shew-  
ed himselfe a faithfull  
Dore-keeper in the  
house of his God? Let  
his godly example teach  
you not to drinke of those  
stolen waters, or rather  
indeed the blood of  
soules, wherewith too ma-  
ny in these gold-thirsty  
daies doe purchase A-  
cheldama vnto them &  
theirs. The Lord keepe  
this euer frō the purpose  
of heart in his seruants,  
who

DEDICATORIE.

who haue so honourable  
and weighty a trust com-  
mitted vnto them. Let  
that exhortation of Da-  
uid to his son Salomon  
be euer in your honorable  
minde: And thou Salo-  
mon my sonne, know  
thou the God of thy  
Father, and serue him  
with a perfect heart,  
and with a willing  
minde: for the Lord  
searcheth all hearts,  
and vnderstandeth  
all



THE EPISTLE

all the imaginations of  
the thoughts: If thou  
seeke him hee will bee  
found of thee, but if  
thou forsake him hee  
wil cast thee off for e-  
uer. *The God of heauen*  
*so vouchsafe to water you*  
*and yours, with the dew*  
*of heauen, that with the*  
*godly man in this psalm*  
*you may prosper as*  
*trees of his planting:*  
*and so bring forth fruit*  
*in due season in this*  
*life,*



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*in this Booke.*

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A Plaine and Familiar  
*Exposition vpon the first*  
 Psalme; first Preached, and  
 now published for the be-  
 nefite of Gods Church.

*The first Psalme.*

VERSE. I.

*Blessed is the man that doth not  
 walke in the counsell of the wic-  
 ked, nor stand in the way of  
 sinners, nor sitteth in the seate  
 of the scornfull.*



ONCERNING the Book  
 of the Psalmes, it is an  
 Epitome of the whole  
 Bible;

*Quid est,  
 quod non in  
 Psalmis?  
 August.  
 Psal.*



Bible, teaching vs what wee are to beleue and doe both to GOD and man: in which we may, as in a glasse, cleerely behold the nature of GOD, his Wisdome, Goodnesse, and Mercy, towards his Church and Children; as also most notable spectacles of his fearefull wrath and vengeance against the wicked and vngodly.

*Idem.*  
*Nonne nonne quod potest dici bonum & quod ad utilitate animae pertinet procedat ex ipsis.*

If men would learne to pray vnto God, and craue for any mercy and blessing at his hands: Loe heere bee excellent plat-formes of true, hearty, and earnest prayers: If men would giue thanks for blessings receiued, or for iudgements escaped, or for deliuerance from wicked and vngodly men, heere bee most worthy examples and directions. Againe, if men would finde comfort in temptation, trouble, and affliction, and learne with patience to beare them, there is no part of the Bible more sweete and comfortable, then this Book of the Psalmes: And therefore it should bee our delight and study:

study, and wee ought to spend the more time in the reading and in the meditating of so excellent and worthy a Booke.

This Psalme is set downe before the rest, as a Preface to stirre vp euery faithfull Christian, to the diligent and carefull study of the holy Scriptures, and the blessed Booke of GOD as our Sauour saith, *Search the Scriptures, &c.* Because that will bring a man to true happinesse in the end; namely, to know GOD to bee his GOD, to know IESVS CHRIST, to know himselfe, and to direct him in the narrow way that leadeth vnto life.

This first Psalme is set downe without any inscription, and therefore it is vncertaine by whom it was penned; whether by *Dauid*, as most like it was; or by *Esdra*s, who is rather thought to haue gathered them together, and ioyned them thus in one Volume or Booke as now wee haue them.

This Psalme doth teach vs these

This *Psalme* is a preface to the whole Booke of Psalmes. Iohn 5.39.

As *Albanasius* and *Hilar.* affirme.

Summe of  
the *Psalm*.

two worthy points; namely, how the godly man liues and walkes in this world, what manner of life hee leads on earth, and also what happinesse and blessednesse is reserued for him in the life to come in heauen, *v. 1. 2. 3*. The second part shewes the contrary life of the wicked and vngodly, as also what fearefull vengeance and eternall iudgements are prepared for them. *ver. 4. 5.*

And the parts of this *Psalm* are two : In the former part is a description of the contrary estate of the godly man and the wicked man; namely, that the godly man is certainly blessed, and the wicked man cursed, in the five first verses. The other part shewes the chiefe cause of the happinesse of the one, and the misery of the other, verse the sixth: *Because GOD knoweth*; that is, likes, loues, and allowes; yea doth bleesse and prosper the way of the one : but he hates, abhorres, and dislikes the way of the other, and *GOD* doth curse it and make it most vnhappy and



and miserable vnto them: So that we see the summe of this Psalme is this; that those are blessed whose way, that is, whose life and conuersation the L O R D loues, likes, and allowes of, so as he doth direct and blesse it: But the L O R D allowes and takes care of the way of the righteous and godly man, therefore the godly man is blessed.

Now seeing this is the maine Proposition of this Psalme to proue that the godly are blessed: Therefore the Prophet doth first shew who bee truely godly, as verse 1.2. and then wherein their blessednesse doth consist, v. 3.

The godly man is described two waies : First, Negatiuely, shewing what hee doth carefully shunne and auoide, v. 1. Secondly, Affirmatiuely, shewing what he doth carefully embrace and follow, v. 2.

Concerning the things which the godly man doth euer carefully shun and auoide, they are heere laid down to bee three in number, by a most

Three  
sorts of  
wicked  
men.

*Peccata  
frugifera  
seges, &c.  
Cypri-ser.de  
morta.*

excellent kind of speech, laid downe by way of graduation, wherein the Prophet shewes how men proceed by degrees to bee wicked, for there is an increase and proceeding in sin, as we may see in euery step of this graduation; first, in the persons, secondly, in the manner, and thirdly in the sin it selfe.

And indeed there is a variety and multiplicity of finnes, and as they are diuers and of diuers kinds, so the variety of number causeth a diuersity of names: *The counsell of the wicked; the way of sinners; the seate of the scornefull.* For as one saith well, there is a fruitfull crop of sinne, and there is none of the sonnes of *Adam* but may say with *Manasses* in his prayer, *I haue sinned aboue the number of the sand of the sea.*

First (*Hee doth not walke in the counsell of the wicked*) where we see the persons are said to be wicked; the originall word signifieth a man that is neuer quiet, but euer thinking or doing something that is euill, like  
the

the raging sea, whose minde is euer troubled and tempted with euill thoughts and perturbations. By Counsell hee vnderstandeth heere the craftes and subtelties of the wicked, by which they push themselves forward, and labour to draw others to the like, according to that of *Salomon: My sonne, if sinners intise thee consent thou not, if they say come let vs lay waite for bloud, &c.* So that the Prophet meaneth heere, that hee is blessed that ioyneth not himselfe to commit sinne with the vngodly, nor by himselfe doth commit the same as sinners do.

Pr. I. 10. II  
Pro. 4 14.

The second sort of euill men, whose company hee doth auoide are called *Sinners*; the word signifies such as not onely are of a naughty heart, and being seduced by bad counsell, liue in sinne; but such as delight in sin, and haue in them a constant and fetled purpose to liue in sinne.

The third sort of euill men, whose company he doth auoide, are called *Scorners*: And they are such kind of



Psal. 26. 4.

Their actions described.

wicked men, as being hardened in heart, do still confirme themselves in their wicked life, and get such a habite and custome in sinne that they shame not to make a mock of G O D and all godlinesse, and euen to bleare out the tongue at Religion and Christian piety, so that as they are wicked in heart, and lewd in life, so be they also hardened and confirmed in both of them, for by *Seate*, he noteth the fellowship and society with the vngodly.

Secondly, concerning the action, the first is, *to walke in the counsell of the wicked*: To walke, is to liue and frame his life, to affect and approue of the waies and counsels of wicked men, neither will hee once listen or lend his eare to the peruerse and naughty counsell of vngodly men, much lesse will hee bee brought to frame his life after their wicked waies.

The second action or proceeding of a sinner is *Standing*; as the former is in heart to like, loue, and approue  
of

of the waies of the wicked, this is to obey them and follow them into the same excesse of riot: So that the meaning of the Prophet is, that a godly man doth not like, loue, nor follow, that kind of life, or conuersation, which wicked men do vse, and such as be giuen to sinne; according to that of the Apostle, *Fashion not your selues like vnto the world:* but doth by all meanes possibly shunne and auoide it. Rom. 12.2.

The third euill which the godly man doth most carefully auoide, is in these words, and *hath not sit in the assembly of the scorers:* that is, will not bee familiar, and haue acquaintance, with such as bee mockers of God, and all good duties; hee will not bee their companion, nor keepe them company, who do openly professe impiety, who make a scoffe at all Religion, scorne the word of God, and contemne the Seruants of God: These be the three euils which the godly man doth most carefully shun and auoide.

In

Iam. i. 15.

In the whole wee may obserue the wonderfull growth that sinne hath in the heart of a sinner, it stands not at a stay, but is euer growing, and neuer suffers any wintertide of blasting, but euer prospers: It first beginneth in the heart of the sinner with a doubtfull walking, wandering, as it were, vp and downe, as being vncertaine what to do; the next step that it maketh is from *Walking* to *Standing*, which signifies a determination after the former vncertainty, and where sinne is not stayed neither in the conception, nor in the birth, *When it is finished it brings forth death*, euer ending in hardnesse of heart, obstinacy of minde, and obduracy of both. Oh that all wicked and vngodly men would lay this to heart, that making once shipwrack of faith and a good conscience, and wounding their soules by sinne! this spirituall disease of sinne growes daily to bee more incurable, and the more sin groweth to bee a head, the more the Spirit



rit of God is quenched in a man, and the worke of grace is diminished. It behoues vs all therefore to keepe a dilligent watch ouer our owne waies, to cut off the occasions of sinne, and to stay the beginnings of iniquity; for a fire new kindled may easily bee quenched; when the Ship beginnes to leake it may easily bee stopped; and at the first sinne and sathan may easily bee resisted, and wee may with the lesse difficulty withstand the force of it; whereas the more it is practised, the more the heart is hardned, and sinne growes stronger, and the sinner himselfe weaker, according to that of the Prophet : *Can the Blackmore change his skinne, or the Leopard his spots, then may yee also do good, which are accustomed to do euill.* And therefore to this end the Lord laboured with *Cain* to stoppe his sinne in the conception, or at least in the birth, when that hee saw that his countenance was cast downe, and that he had conceiued some euill against his brother,

Ier. 13. 23.

brother, the Lord tels Cain, *If thou dost well shalt thou not bee rewarded, if thou dost euill, sinne lyeth at thy dore:* q. d. Cain, Cain, bee warned be- times ere it be too late, there is a re- ward that will follow thy righteous dealing, but if thou go on to kill thy righteous brother, thou shalt find that thy condition will bee farre worse then now it is. This is the wofull and miserable condition of those that runne from euill to worse, as it were, adding drunkennesse to thirst, and may bee a warning to vs to take heed least at any time wee giue any entertainment to sin: *And so our last end bee worse then the first.*

Mat. 8.

The godly mans de- scription affirmatiuely.

In the second Verse the Prophet describes a godly man affirmatiuely shewing what he doth most carefully embrace and follow: As if hee should say, Hee is a blessed man that abstaines from euill, if so be withall hee delight to doe good; so hee doe willingly yeeld himselfe to per- forme obedience to the will of God, and conforme all his thoughts, wordes

wordes, and deeds, to the will of God.

Now the good things which hee must do are contained in two words: First, *His delight must bee in the Law of the Lord:* Secondly, *Hee must meditate therein day and night.*

*But his delight,* that is, the godly man, who is truly happy and blessed indeed, doth wonderfully loue the *Law*, that is, the word of God, and that heauenly doctrine, wherein is reuealed the will of God, whereunto all our thoughts, words, and workes, must bee conformed, and which maketh knowne vnto vs the way to eternall life and saluation.

Secondly, *In this Law hee meditates day and night:* That is, the godly man doth set his heart and mind vpon the word and doctrine of God, so as hee doth thinke often, and much muse vpon it; it is his daily meditation, so as hee sets some time apart euery day to study it; Both to learne out of it how God must bee purely worshipped,



worshipped, his owne life ordered, as also to learne thereby how to maintaine and keepe faith and a good conscience before God and man. And thus the godly man is described by both parts of his life, his eschewing of euill, and his carefull and religious performing of good duties.

Secondly, as wee haue seene a godly man described, so now followeth wherein the happinesse of this man consists.

This happy man is described two waies.

First, by a similitude.

Secondly, by the prosperous and good successe of all hee doth.

The happinesse of a godly mā, wherein it consists.

The happinesse of the godly man is described by a similitude, whereby a godly man is compared to a tree, which tree is described.

First, by the place; namely, that it is a tree planted, not of it own growing, *By the waters side*; Euen by the fresh and springing riuers, which is a resemblance of our ingrafting into Iesus

Ie fus Christ by faith, and the Spirit of God; so as wee receiue and draw iuice and nourishment from him continually.

Secondly, it is described by an effect; namely, *That it brings forth fruit in due season*: And this is a resemblance of our regeneration, or of our obedience, because the godly man being ingrafted into Iesus Christ, doth by vertue of his Resurrection bring forth the fruit of faith and obedience both to God and man; *In due season*, that is, in time conuenient, when it may best seeme for the glory of God, and the good of our Neighbour.

Psal. 92. 12  
Math. 7.

Thirdly, by a contrary property, that *her leaues doe not fall*: that is, in time of Winter and stormes her leaues fall not: And this is a signe of our perseuerance, that the godly man is not offended nor daunted with crosses, persecutions, or afflictions, or any other calamity whatsoeuer, but doth by patience possesse his Soule, and by faith wades, as it were,

were, throughout all these dangers.

Secondly, the happineſſe of a godly man is deſcribed by that bleſſed ſucceſſe that God giues to all his affaires hee takes in hand, *It ſhall proſper*, becauſe hee takes them in hand according to Gods commandement, and in his feare, with prayer and calling on the name of the Lord, *Ioſhua* 1. 9. to the glory of God, and the good of his Neighbour.

Wicked  
deſcribed.

In the ſecond part of the Pſalme, the Prophet deſcribeth the moſt miſerable and curſed eſtate of the wicked and vngodly, *verſe 4, 5*. That it is cleane contrary, that as their waies and liues bee contrary, ſo their reward and end is contrary.

The Prophet deſcribing the curſed and miſerable eſtate of the wicked ſaith firſt, *It is not ſo with them*: that is, the wicked and vngodly men are in a far contrary eſtate and condition; they cannot in any caſe bee compared to a tree that is planted by the riuers of waters, that brings forth



forth her fruit in due season, and whose leafe doth not fall, neither do they prosper in their actions, neither doth G O D giue successe vnto them.

But hee setteth out the cursed and wretched estate of all wicked and vngodly men, by a contrary similitude, comparing them to Chaffe, which the winde driues away; That is, euen as chaffe hath no roote in the earth, and wanting all iuyce and nourishment, must needes bee fruitlesse and dry, so as the winde doth most easily scatter it away: Euen so the wicked are not rooted nor grounded in Christ, whereby it comes to passe, they being vtterly void of all grace of Gods Spirit, that they can bring forth no fruite of good workes, neither can they perseuere in time of temptation, whereby againe it comes to passe, that they be carried away with euery blast of vaine doctrine, and with the least storme of temptation, and blast of aduersity they are tossed to and fro;

D

And

And when the wind of Gods iudgements shall blow vpon them, they are cleane scattered away. This is their estate and condition heere in this life.

And for their estate and condition in the life to come, the Prophet layeth it downe likewise, *verse 5.* in these words; *They shall not bee able to stand in Iudgement*: That is, they shall not bee able to stand with comfort before the face of the Iudge, but shall tremble and quake, as not being able to endure the angry countenance of the Iudge.

Neither is this all, but they shall likewise bee seuered and secluded from the blessed company of the godly; That as heere in this life they could not abide a godly man, but did hate him, persecute him, and shunne his company; So at the last day (so iust shall their reward bee) that they shall bee separated from them; And as Goats cast on the left hand, there to remaine for euermore.  
in

in torments, which are easelesse and remediesse. *Neither the sinners in the company of the iust;* that is, in the company of those that bee iustified and reconciled to GOD in IESVS CHRIST, which shall then inherit the Kingdome prepared for them.

*Hitherto wee haue opened the first part of the Psalme, containing the estate and condition of a godly and a wicked man, here in this life, and in the life to come.*

**N**OW followeth the second part of the Psalme, in the last verse, containing the confirmation of that doctrine; And that our Prophet doth by shewing the efficient cause both of the happinesse of the one, and the misery and wretchednesse of the other.

The second  
generall  
part of the  
Psalme.

The first efficient cause of the happinesse of the godly man is in these words: *Because the Lord knows the way of the righteous:* That is, he likes, loues, and approues of it, so as hee



doth direct and blesse it: And therefore it shall prosper.

And the cause why the estate of the wicked is vnhappy, and *their way shall perish*, is, because the Lord doth not know their way: that is, hee taketh no delight in the way, or the life of a wicked man; hee loues it not so as hee should direct and prosper it: And therefore *it shall perish*.

And thus much for the meaning of the words: now let vs come vnto the Doctrines.

V E R S E I.

*Blessed is the Man that hath  
not, &c.*

**B**lessed is the man, or Oh the Blessednesse of that man, or as it is in the Original; *Oh the blessednesses of that man!* They seeme to bee the words of a man, musing and meditating with himselfe, wherein mans blessednesse should consist. As if hee should say: some pronouuce him blessed that is in honour: some count them

them blessed, that haue aboundance of riches: some that liue in pleasure: some place it in one thing, some in anothe. But, *Oh the blessednesse of that man!* that feares the Lord, that is truly religious, of the godly and righteous man.

Hence wee learne this **Doctrine**, That of all men vnder Heauen, the godly man alone is blessed, and the vngodly and wicked man is cursed: The righteous man a happy man in the sight of God, when the wicked is wretched and miserable. This doctrine is very apparant in the word of G O D: It is the scope and drift of the whole Scriptures to proue this one point, That the godly man is blessed, and the wicked man is cursed. *Blessed is the man that feareth the Lord and delighteth in his Commandement. Blessed be they that bee vpright in their way, and walke in the Law of the Lord. Blessed are they that keepe his testimonies, and seeke him with their whole heart. Again, Blessed is the man whose iniquity is forgiven, and*

**Doctr. 1.**

The godly man alone is blessed.

Psal. 112.

Psal. 119. 1

Psalm. 32.

Psalm. 37.

1. Tim 4. 8

whose sinne is covered. Blessed is hee to whom the Lord imputeth no sinne, and in whose spirit there is no guile. Reade the seuen and thirty Psalmes which seemeth to bee penned, of purpose, to confirme the euerlasting truth of this Doctrine, That the godly are blessed, and the wicked are cursed: and this blessednesse of theirs doth not reach onely to this life, but also to the life to come, according to that of the Apostle; *Godlines hath not onely the promise of this life, but also the life to come.* Yea, if wee obserue the course which the Spirit of God taketh in the course of the whole Scriptures, it shall make this Doctrine so much the more apparant vnto vs; that is, That wheresoeuer there is a comfort laid downe in the Word, the same comfort is still restrained to the godly. As that of the holy Apostle Saint *Paul* in the eight chapter and first verse of his Epistle to the *Romans*; *There is no condemnation*: A maruellous comfort to heare, that wee are freed from that  
 heauy



heauy and grieuous curse which wee had incurred by reason of sin: yet lest the wicked should presume hereby, and take it vnto themselues, vnto whom in no wise it doth belong: The Apostle restraineth the comfort in the same Verse, *to them that are in Christ Iesus*: and lest men should deceiue themselues, to take this comfort to themselues, vnto whom it doth not belong, hee marketh them out, as it were, in their fore-heads, saying; They are such *as walke not after the flesh; but after the Spirit*. The like of *Dauid, Lord who shall enter into thy holy Tabernacle? &c.* Hee that hath cleane hands and pure heart, &c.

Psalm. 15.

Besides, none are blessed but such as bee in the fauour of God, as the Prophet *Dauid* saith, *In thy fauour is life*, such as bee reconciled to God in Iesus Christ. As for such as be out of his fauour, they be cursed and miserable, bee they what they will bee: Now onely the godly man that is humbled, that is sanctified, that is

borne anew, is hee alone that is in the fauour of God; therefore onely the godly man is blessed.

*Obiect.*

Wherein stands the blessednesse of Gods children, of a godly and a righteous man?

*Answ.*

Wherein  
the godly  
man is  
blest.

I answere in this, that a godly man that is humbled for his sins, is now reconciled to God, so as God the Father becomes his Father, adopts him to be his Childe, loues him, and delights in him as his Childe; *Behold what loue the Father hath giuen vs, that wee should bee called the Sonnes of God:*

I

Cant. 5. 2.

Psa. 105.

12. 13.

Deut 7. 6

Psa. 91. 1.

2. 3.

And hereupon come the amiable and loue-Titles that Christ giueth vnto his Church; *Open vnto mee my Sister, my Loue, my Dove, my undefiled;* Great are the affections of feruent loue that parents beare towardses their Children, which none can expresse but they that feelee; and yet all their loue is nothing in comparison of the loue of God towards his children; this the Prophet teacheth,

Esa. 49. 15

*Can a woman forget her childe, and not haue compassion on the Sonne of her wombe?*

*wombe, yet will not I forget thee.*

2

Another part of the happinesse of a godly man doth consist in this, that hee hath assurance of the pardon of his sinnes, that they are all done away, and shall neuer be layd to his charge, but are washed away in the bloud of IESVS CHRIST, according to that of the Prophet *Dauid*, *Blessed is hee whose wickednesse is forgiven.*

Psal. 32. 1.

Actes 3. 26

Hee hath all his sinnes originall and actuell, with the guilt and punishment belonging vnto them, freely and fully forgiven vnto him: And all the righteousness of CHRIST freely and fully imputed vnto him, and so GOD is reconciled vnto him, and approueth him as righteous in his sight: And thus the Apostle reasoneth; *Heerein was that loue of GOD made manifest amongst vs, because GOD sent his onely begotten Son into the world, that wee might liue through him: Heerein is that loue not that wee loued GOD, but that hee loued vs and sent his Sonne to*  
bee

Rom 8. 1.

1. Pet. 2. 24

Rom. 4. 5.

2. Cor. 19.

Rom. 8. 33.



*be a reconciliation for our sinnes.*

3

Esay 57.

Rom. 4.17

*Pax est be-  
reditas  
Christiano-  
rum. Aug.  
Serm. de  
temp.*

*Perfecta &  
absoluta  
uiusq; ex-  
usatio te-  
stimonium  
conscientie  
sue. Bern.*

An other part of the happinesse of a godly man doth consist in this, that hee hath peace of Conscience, whereas the wicked and vngodlie man hath a dead and sleepe conscience, or else an accusing conscience, *There is no peace to the wicked saith my God*: But the godly man that is reconciled to God in Christ Iesus, hath the free pardon of al his sinnes, hee hath sweete peace of conscience, which doth not accuse, but excuse him to God, yea hee hath exceeding ioy in the HOLIE GHOST that hee knoweth his sinnes are pardoned, according to that of the Apostle; *The kingdome of God standeth not in meate and drinke, but in righteousness, peace, and ioy in the HOLIE GHOST.* And indeed whom should hee feare, or whereof should hee be afraide, God is become his Father, the Angels are become his attendants, they pitch their Tents round about them, and haue a charge of them, the Saints of Hea-  
uen

uen and Earth are their fellow Brethren, the Creatures of Almighty God are their friends, yea their seruants to do them good al their daies.

The diuells, nor all the powers of darkenesse shall not hurt them : *For Christ hath spoiled Principalities and Powers, and hath made a shew of them openly, and hath triumphed over them vpon the Crosse; yea, that which is more, the Lord Iesus Christ (to whom all Iudgement is committed) is become their Lord and Sauour: So that they shall neuer come into condemnation but shall passe from death vnto life.*

Lastly, the godly man is assured that the kingdome of Heauen, and eternall life belongs vnto him; And that hee shall be partaker of Eternall glorie, life and saluation, and shall liue in the presence of God the Father, the Sonne, and Holy Ghost for euermore; and this assurance in the godlie, is no presumption, but Faith, for euery godly man hath in him the Spirit of Grace and Adoption;

Psal 37.25

Psal. 34. 7.

Psal. 91. 11

Hosea 2. 18

Col. 2. 15.

Ioh. 5. 24.

4

*Non arrogantia est, sed fides, &c. Aug. Serm. 8.*

Gal a. 2. 20

2. Cor. 13 5

Rom 8.

Vse 1.

1. Pet. 1. 18

tion; and he that hath the Spirit of Adoption, knowes that hee hath it, and is able, through the same Spirit, to say; *I live, and Christ liueth in me:*

This was in *Iob* when he said, *I know that my Redeemer liueth, &c.* This was in Saint Paul, *I am perswaded that neyther height nor depth, &c.* In these and the like Priuiledges stands the happie and blessed estate of Gods children.

The vse of this Doctrine is most excellent, for seeing the priuiledges of Gods children are so great and so excellent, that therefore they must needes bee most happie and blessed: For howsoeuer the world accompt them miserable, grinning at them with their teeth, nodding at them with their heades, hissing at them with their tongues, and euery way most contumeliously reproaching them with their wordes; yet wee see heere how deere and precious they are with God, and in the reputation of Iesus Christ, who bought them at a price, and redeemed



med them euen with his owne  
bloud: Beholde what loue the Father 1. Cor. 3. 21  
hath giuen to vs that wee should be cal-  
led the Sonnes of God : And for this  
cause the world knoweth you not, because  
it knoweth not him. God is become  
their Father, the Sonne their Redee-  
mer, and the Holy Ghost their San-  
ctifier, the Angells their attendants,  
the Scriptures their Euidences, and  
the Sacraments, Scales vnto the  
same: This the Apostle teacheth whē  
he saith. *All things are yours, and yee  
Christs, and Christ Gods*, they are  
blessed then that are thus reconciled  
to God in Iesus Christ : they are  
blessed that haue their sinnes pardo-  
ned and not imputed vnto them,  
they are blessed that inioy this sweet  
peace of conscience, and ioy in the  
Holie Ghost : they are blessed that  
haue attained to this assurance, that  
the kingdome of Heauen, eternall  
life and saluation shall be their re-  
ward : But the godly man is parta-  
ker of all these, what then shall hin-  
der his happinesse?

This

Three  
sorts of  
men con-  
futed.

I  
Voluptu-  
ous.

Luke 12.

Rom 14 17  
Eccles 2.

Heb. 11. 24

This serueth then to confute three sorts of men: First the Voluptuous man, who placeth his felicity and happinesse in delights, pleasures, sports, and pastimes, hee loues and likes them aboue all other things, and most eagerly doth hunt after them: This appeared in that rich man in the Gospell, who bad his soule eate, drink, and be merry, as if there were nothing else to be looked after, or as if mans chiefe felicity did consist in these things. And this was the case of *Salomon* in the dayes of his vanity, vntill he saw that all was but vain. Let vs then be careful that we be not deceiued with these sinfull pleasures of this life, as to thinke therein wee are happy, but let vs take heed vnto this hooke of Sathan least we bee taken within his snare. It is written, to the euerlasting commendation of *Moses*, that he refused to bee called the son of *Pharaohs* daughter, and chose rather to suffer aduersity with the people of God, then to enioy the plea-

pleasures of sinne for a season, esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of reward.

The second sort of men heere reproued, are the ambitious, that makes honor & preferment his *God*, as if mans chiefe felicity did consist in that: this is their care and study, how to climb vp to preferment, like *Absolom* that sought to steale the hearts of his fathers subiects. And *Achitophel*, that was so proud that he could not indure a man in fauour but himselfe, and therefore when he saw *Hushaies* counsell receiued and his reiected, went and hanged himselfe. So proud *Haman* was so vexed with *Mordecai*, that hee could not bee quiet till hee had wrought his owne destruction, and the reason of all is this, prosperity puffeth vp and stealeth away the heart of man, making a man both to forget God and himselfe, and therefore prosperitie is a very dangerous & slippery estate, and

2  
Ambitious

H. ft. 2. 3.

1 Tim. 6 9.



and howsoever it bee much desired and admired, yet it is full of dangers, and hedged in with many perils, and howsoever many are drawne away from God through persecution and affliction, yet prosperity is more dangerous, for by it many more are drowned in sensuality, and euen lulled asleepe in carnall security.

<sup>3</sup>  
Covetous.

Coloss. 3.

Luk. 12. 15

Pf. 119. 36.

1. Ioh. 2. 15

The third sort of men here reproved, are the covetous Cormorants of the world, such as make gold their God, love it, and delight in it more then God, as if their chiefest happinesse did consist in the multitude of their riches, whereas indeed godlinesse alone hath the promise of this life and that which is to come. And of all other sinnes our Saviour giues this caveat against this sinne, saying; *Take heede and beware of covetousnesse*, and this is that which the Prophet David doth pray against when hee saith; *Incline my heart unto thy testimonies, and not unto covetousnesse*. Hereunto agreeth that

ex-

exhortation of the Apostle, *If anie man loue this world, the loue of my Father is not in him.* So then, whether wee consider that couetousnesse is the roote of all euill, or that there is a flat opposition betweene God and the world, wee must hold this as an euident truth, that there is no blessednesse to be found in them.

M at. 6. 24.

This may seeme to reprocue that cursed, yet common opinion of the world; namely, that of all men the godly man is most miserable. We see heere, that the LORD himselfe doth proclaime from Heauen, that hee accompteth the godlie man a blessed and happy man; but yet the world, that is, wicked men in the world, iudge and deeme the godlie man, wretched and miserable; such a man as truely feareth God, hates all iniquitie, disliketh lewd companie, makes conscience of good dueties, as to pray in his Familie, to instruct his seruants, and children, is diligent and carefull to frequent Sermons; this

E man

Vse 2.

man is as an Owle amongst Birds, whooted at, and poynted at, men reproach him, and of all men hee is most contemned: But as *Paul* faith, thus it must bee, wee are brought vpon the stage, we are made a gazing-stock to wicked men, and accounted as dung for Christes sake.

Vse 3.

Mal. 3. 14.

Note.

This may serue to stoppe their mouthes that say and thinke it is in vain to serue the Lord, that it is lost labour to be religious, that there is no good got by hearing of Sermons and leading of a godly life: It is, and euer hath beene the cursed thought of mans heart to thinke so, as in the time of the Prophet *Malachie*, *It is lost labour to serue the Lord, and what good comes there by seruing of GOD?* So in these dayes it is cleare, men thinke it is in vaine to be religious, to liue godly, and in all things to labour to keepe faith and a good conscience before God and men, But it is manifest heere that it is not in vaine to serue GOD: nay it is that



that alone that brings a man to happiness and true comfort here, and an eternall measure of glory in the world to come: and withall this may serue to comfort euery poore childe of God against al the discomforts & discouragements of the world by Satan & his cursed instruments: namely, that whatsoeuer thy estate be, neuer so poore in this world, and subject to neuer so many afflictions, yet if thou be a godly man, certainly then thou art *Blessed*: Thou that art in Gods fauour, thou that art reconciled to God in Iesus Christ, and hast thy sinnes pardoned, eternall life belongs vnto thee, and therefore feare not, bee not any whit discouraged, hold out vnto the end, certainly it is thou art a *Blessed Man*, and in so doing thou shalt haue a crown of life.

Hence wee learne, that as many as desire to bee truely happy and blessed, may heere behold the way to bee happy and blessed. Wouldst thou bee truely happy and blessed

Heb. I I. 24  
12. 23.

Vse 4.

heere in this life, and heereafter in the life to come, wouldest be assured that thou art the childe of God, in his fauour, reconciled vnto him in Iesus Christ, wouldest thou bee assured of the saluation of thy soule? Oh labour then to become a godlie and a religious man, repent of thy sinnes past, amend thy life, walke before God in new obedience, labour to keepe faith and a good conscience, hate euery euill way, cleaue vnto the Lord, delight in his word, let it be the ioy of thine heart, then certainly thou shalt bee *Blessed* and happy for euermore.

Vse 5.

Deu. 28. 15

To conclude, if the godly man be blessed, then the wicked man must of necessity be cursed: if the estate of the righteous and religious man be so comfortable and blessed, then the estate of the wicked and vngodly must needs be miserable and cursed, according to that of *Moses* vnto the Israelites, *If thou wilt not obey the voyce of the Lord thy God, as indeede Obedience is farre from a wicked man,*

man, howsoever he may come with *Saules* painted Sacrifice, what followes: *Thou shalt bee cursed in bodie, and cursed in soule, &c.* Againe, *Thou hast destroyed the proud, and cursed are they that erre from thy Commandements.* And this miserie of a wicked man doth consist in these things especially.

Pſ. 119.21

First, that hee can haue no assurance that hee is the childe of God, that he is reconciled to God in Iesus Christ, or in his fauour; nay he may assure himselfe, that hee is out of his fauour, and that God hates him as his enemy, and that he will manifest his wrath and displeasure vpon him, by plaguing him here in this life, and by damning him for euer in the life to come.

Wherein  
the wicked  
are cursed.

Yea the Lord beginnes that condemnatory sentence in the heart of a wicked man in this life. For euery sinne which a wicked man doth commit, there ariseth many times within their Consciences, accusing thoughts: and there is also a Sen-

I



Dan. 5.  
Mat. 27.

1. Ioh. 3. 20

tence within him giuen out against him presently after he hath committed sinne, there is a sentence within him gone out against him, by themselves iudgement is gone out against themselves; which sentence albeit the wicked man doe not marke, yet the voyce of his owne disordered affections crying out so loud, that hee cannot heare the voyce of his owne conscience accusing and condemning him: (yet many times in this life affection is silent, as to *Balthazar* and *Indas*, & then conscience doth pronounce sentence against him with a shrill voyce. *Now if a mans conscience doe condemne him, God is greater then his conscience, and will much more condemne him.*) But assuredly in the day of iudgement it will crye aloud in the eares of the Lord, against the sinner for iudgement and vengeance. And this is not the least misery vnder which the wicked man remaines being out of Christ.

Secondly,

Secondly, hee can haue no assurance that his finnes bee pardoned, but rather may be assured that his finnes stand vp in account against him, and that hee shall bee condemned for them. For it is that prerogatiue which belongs onely to the godly man to haue his finnes *couered*. Euen the *Blessed Man*: but as for the wicked and vngodly, the Lord is farre from iustifying them, but their finnes remaine yet in Gods booke of account, and shall assuredly one day bee layd to their charge, when the booke shall be opened, and their horrible finnes made manifest to the whole world, euen to Men and Angels, euen these their most secret finnes, which now they haue committed neuer so closely in the darke, shall then come to light, and they shall not haue so much as one figge-leaf to couer their nakednesse, or one friend to speake so much as one word to the LORD Chiefe Iustice of Heauen and Earth, but their own

2

Reu. 20 13

Ps. 32. 1. 2.

consciencs beeing as a thousand witnesses against them, they shall then bee held euen speechlesse: and the Lord will manifest vpon them the fiercenesse of his wrath in that day.

3  
Esay 57.

Thirdly, hee can haue no peace of conscience. *For there is no peace to the wicked*, but alwayes carries about him an euill conscience, that will neuer giue him rest, but is as the flashings of hell-fire vnto him; or else hee hath in him a dead and sleepey conscience, scared, as it were, with an hot Iron, that hee feeles not the weight and burthen of his sins; Which iudgement is no way inferior to the former. Oh miserable then is the state and condition of the wicked, that haue no true peace in life nor death, nor after death: for the LORD himselfe at the last shall bee a iudge and a witnesse against them. *Moses & the righteous seruants of God shall be a witnes against them, yea the dust of their feet that brought the glad tidings of*  
Peace

Mal. 3. 5.

Iob. 5. 45.

Iosu. 24. 27

Iam. 5. 3.



peace shall witnesse against them, the stones of the field, the posts of their houses, their mote-eaten garment, all shall come in against them to hinder their peace with God: and their owne consciences, will they, nill they, shall cry aloud, and say, *Righteous art thou oh Lord, and true are thy iudgements.*

Fourthly, hee can haue no hope nor any assurance that he shall bee saued, but is either carried away with a carnall perswasion or presumption, (which will deceiue him in the end) their consciences being seared: or else most iustly feare that they shall bee damned, their consciences being awake. Now then if this bee the fearefull, and most woefull estate of all wicked men that liue in sinne without repentance, Who then would liue in such an estate of life to gaine a Kingdome, in so great danger of eternall death and damnation euery day they arise? why doe not such repent and turne vnto God that so they may be saued?

Fifthly,

Tit. I. 13.

Fifthly, and lastly, if a man bee out of Christ vnregenerate, let him abound neuer so much in wealth, liue in honour, bath himselfe in pleasures, yet remaining still in his sinnes he can take no sound comfort in any of these: For *to them that are defiled and unbeleeuing is nothing pure, but euen their mindes and consciences are defiled*: Their sweete saouours and pleasant sinels are stinch, their meats and drinckes are gall and wormewood, their delicate fare is poyson, their costly apparell as menstruous cloth, and their life a death, and they shall one day answere for euery bit of bread they haue eaten, as theeuers and vsurpers of those things that are none of theirs, for of proper right they belong vnto the godly man: & thus haue we briefly seene wherein the wicked man is cursed and miserable.

That

*That doth not walke in the counsell  
of the, &c.*

**T**He godly mans vertues bee  
heere first set downe by a Ne-  
gatiue contestation in these words,  
*Hee walketh not in the counsell of the  
wicked:* Out of which wee may ob-  
serue that there is a counsell of the  
wicked: And this is either priuate  
amongst themselues, or else publike  
with others.

The counsell of the wicked  
which is priuate in themselues is a  
rumination, or some other prepara-  
tion in euery wilfull and intended  
sinne: And hence it is that the  
Schoole-men affirme that *consilium*,  
*actus*, *exitus*, must concur in euery  
wilfull intended sinne: And this is  
very apparant by the example of  
*Iesabel*, that when she perceiued the  
King to bee so heauy for that he  
could not get the vineyard of righ-  
teous *Naboth*, shee counselled with  
her selfe what she might doe to the  
end

*Doctr.*

There is a  
counsel of  
the wicked  
as of the  
godly.

1. Reg. 21.  
8.



2. Sam. 12.

end she might obtaine it, and at last determined to write to the Gouvernours of the Citie in *Ahabs* name, to proclame a fast, and to cause *Naboth* to bee brought forth before the Assembly, and stoned to death. This is cleere againe by the example of *Dauid*, when hee walking vpon the roofe of his Palace had cast his eyes vpon the beauty of *Bathsheba*, hee did first take this counsell within himself concerning an enquiry what she was; secondly sent messengers vnto her to moue her to lie with him; and lastly committed the act it selfe. This might bee further cleared by the example of *Cain*, *Indas*; and all to confirme the truth of this point vnto vs.

Mich. 6. 16.

1. Reg. 12.  
28.

Besides this priuate there is a councell of the wicked publique with other, as in the daies of *Omri*, when cruell and wicked Statutes were made against the Lord and his people. So in the daies of *Ieroboam* how did he take counsell, and at last concluded to make two Calues for

for Diuine worship, the one wherof he set at *Bethel*, the other at *Dan*? And in the daies of *Nabuchadnezzar* Dan. 3. 1. what a Decree was gone forth by the King, the Lords and Nobles, touching the worship of the golden image that was set vp in the plaine of *Dura*, in the Prouince of *Babylon*? So in the time of our Sauour CHRIST, vnder the new Testament, the Iewes had agreed together, that all that confesse CHRIST should bee excommunicate; and forbad the Disciples from Preaching any more in his Name. Acts 4. 18. And also in their Councell was our Sauour CHRIST condemned to death. Mat. 26. 66

And the reason is cleere for the further manifestation of the truth of this point: for as no man doth gather Grapes of Thornes, or Figs of Thistles; so what other fruite can bee expected from such an vnfauoury roote, whose very *Mindes and consciences are defiled*, but that Reason Tit. 1. 13. all their whole consultations and actions

actions should be impure vnholly and vncleane.

Vse.

Hence then we may obserue that the doctrine of the Church of Rome, touching this point is most false; *That Generall Counsell* can not erre. But wee haue cleared this before, that they may erre and doe erre: for what should I speake of the second *Nicene Councell*, which set vp Idolatry, and gaue bodies to Angels, and the soules of men: Councells therefore haue beene mis-led, and may erre.

Now the Prophet proceedes further to shew who is a godlie man, and what be his properties, and teacheth vs in these words, that the first step and entrance to the leading of a godly life is to renounce the counsel and company of lewd, wicked, and vngodly men: whence wee obserue this doctrine.

*Doctr. 2.*  
The occasions of sin  
are to bee  
auoyded.

That hee that would preserue himselfe from sinne, must carefully auoide all the occasions thereof. The Wise-man teacheth this Doctrine,  
*That*



*That he that walketh with the wise, shall be wiser, But a companion of fooles, shall be worser.* This doth appeare by the example of *Jonathan*, who by the friendship and familiarity which he had with *David*, changed his life to better: whereas *Salomon* by societie and coniunction with the idolatrous wiues fell into idolatry: and *Rehoboam* by walking with his yong Counsellours, and following their aduice, became worse and worse: If then we would auoyde euill, we must beware of all occasions, and no occasion more daungerous then euill company, euery man therefore must take heede to himselfe, and beware how hee ioyneth himselfe with acquaintance with al men indifferently, lest by their meanes hee bee corrupted. For euery man by nature is like dry wood, which is apt to kindle so soone as fire is put to it: so, giue a man the least occasion, and presently hee yeeldeth to sinne: There needes not indeede anie Diuell to tempt vs, but let the least occasion that is bee offered

Pro. I. 13.

I. Reg. II.

*Mecum est  
quicquid  
mibi nocere  
potest. Ber-  
nar. med. 11*

Iam. I. 14.

Genes. 36.

offered vnto vs, and straitway man becommeth a tempter vnto himselfe : And this is that which the Apostle saith, *Euerie man is tempted when hee is drawne away and enticed by his owne concupiscence.* The enemy by which wee are ouercome, is in our owne bosome, that is, mans naturall corruption, which is fewell for the kindling of the fire of Sathans temptations : This appeares in *Euah* the Mother of vs all, in the first transgression : first, shee sawe the fruit ; secondly, shee conceiued a liking of it ; thirdly, shee desired it ; fourthly, shee eate of it : *Dinah* the daughter of *Iacob* wandring abroad, laid her selfe open vnto sinne, and so fell, which might haue been preuented, had she auoyded the occasions thereof.

2. Sam. 11.

And *Dauid*, a man after Gods own heart, hauing set open the casements of his soule, his eyes, (by the which the Diuell did easily winde himselfe into his heart) and beheld *Bathsheba* washing her selfe, but by  
and

& by he lusted after her, sent for her and lay with her : So violent is mans corrupt nature in apprehending eue-ry occasion that may draw him to sinne. It is therefore a point of great wisdom to discern betweene the deceit of sinne, and the fruite of sinne before it bee committed. O flattering enemy ! In the action of committing it is as sweete as poyson, after it is committed a biting serpent : It comes to a man with a smiling countenance, as *Ioab* to *Amasa*, *Art thou in health my friend*, but with all it strikes to the heart, and woundes vnto death.

This doctrine serueth for the re-  
prooffe of those who are so farre  
from the auoiding of the occasions  
of sinne, as that they do freely and  
of their owne accord seeke and fol-  
low after them, they will not tarry  
with *Ioseph* till they bee temp-  
ted by others, but they seeke  
all occasions and watch all oppor-  
tunities to tempt others : Neuet ra-

Vse I.

F

uenous



uenous beast did more eagerly pursue the prey, then some doe hunt after the occasions of sinne: which is madnesse with a witnesse, as if the flesh were not prone enough of it selfe vnto that which is euill, but that paines must bee taken to helpe it forward to sinne. Oh then, how carefull ought wee to bee to watch ouer our waies, and to auoide all the occasions of sinne! Countergard thy heart (saith *Salomon*) and keepe it with watch and ward; looke vnto the casements of thy soule, thy eyes and thy eares: Pray with *Dauid*, *Eccl. 9. 4. 5.* *Lord turne away my eyes from beholding vanity*, make a couenant with them with *Iob*. What folly, nay what madnesse is it then in them that dare come into any company, that dare looke and pry into the beauty of a woman, as though they were so strong that they were out of all danger to sin? But art thou more holy or strong then *Dauid*, *Peter*, &c. if not, thou maist fall?

Vse 2.

Let all godly men and women  
 take

take heed, let them feare themselves and doubt the worst, *Blessed is the man that feareth alwaies but hee that hardeneth his heart shall not prosper:*

Wee must at all times haue especiall regard to the heart or else wee cannot stand; Such and so many are the assaults that sathan doth lay against our soules, this is that wholesome counsell that the Apostle *Peter* doth lay downe vnto vs, who was both acquainted with the frailty of mans nature, and the malice of sathan, when hee saith, *Bee sober and watch, for your aduersary the deuill, &c.* Where hee ioyneth vnto Sobriety, Watchfulnesse, for though a man be neuer so sober, yet if hee do not watch withall, and that against the occasions of sin, hee is easily made a prey to Sathan; And for want of this care and watchfulnesse, many of Gods children haue beene ouertaken, and haue fell into many horrible and grieuous finnes, which they could not so easily haue done, had they beene watchfull

1. Pet. 5. 8.

ouer their owne affections. And thus much for the first Doctrine in the description of a godly man, hee must carefully auoide all occasions of sinne.

*That doth not walke in the Counsell of the wicked, &c.*

**H**ERE the Prophet *David* shewes who is a godly man, and what be his properties. First (as we haue heard) hee auoides all occasions of sinne: so now in the second place, the counsell and company of lewd, wicked, and vngodly men: A godly man, and such a one as shall bee truly happy and blessed indeed, doth distaste and dislike, yea vtterly renounce and abhorre their societie and company, their counsels and consultations, so as hee doth shunne and auoid them as dangerous and infectious; from whence wee gather a second point of Doctrin.

That



That men must carefully shunne and auoid the company of the wicked, it is very apparant; if they themselves will not be defiled with their abomination: for that rule of *Salomon* will stand, *Hee that toucheth pitch shall bee defiled*: Bad company is exceeding pernicious and hurtfull, either to dissuade from that which is truly good, or to perswade to that which is naught and wicked. *David* maketh it a marke of a true member of the Church, *That in his eyes a vile person is contemned*. And the Apostle willet h all Christians, who looke for glory through Christ; that they would haue nothing to do with the vnfruitfull workes of darknesse. And againe, This indeed is *pure Religion and undefiled, to keepe our selues unspotted of the world*. This the Apostle *S. Paul* vrgeth, *Be not vnequally yoked with infidels, for what fellowship hath righteousness with unrighteousnesse?* It is the exhortation of *Salomon*: *Forsake the wicked and yee shall liue*. *Ioseph* liuing in the Court of *Pharaoh*, had

Doctr. 2.

Wee must shunne the company of wicked men.

Num. 31. 16

2. Sa. 10. 3.

Mat. 16. 22

Acts 13. 8.

Psalm 15

Tit. 2. 12.

2. Cor. 6. 14

quickly learned to sweare by the life of *Pharaoh*: and we know that it was in the common Hall, amongst the seruants of the high Priests, that *Peter* had learned to curse and to sweare. It were no lesse then treason in a subiect to liue in friendship with one that is a professed enemie to the King; much more is it treason in the subiects of the King of heauen to haue society with the wicked: and this is obserued to bee the fault of *Iehosaphat*, *That hee would helpe the wicked, and loue them that hate the Lord*. Such are euen odious vnto

Psalm. 5.5. God, as *Dauid* saith, *Thou hatest all them that worke iniquitie*. Besides, their company is exceeding dangerous, for the wrath of God hangeth ouer the head of the vngodly. This we may see in *Lot*, who for the fruitfulness of the place was drawne to liue in *Sodome* where the men were wicked: So when they were taken prisoners, *Lot* was taken prisoner with them; And, had not the Lord beene exceeding mercifull vnto him, hee

Gen. 19.

hee had perished with them in the  
 generall ouerthrow of that Citie.  
 And this was the voyce of God from  
 heauen concerning Babylon, *Goe*  
*out of her my people, that yee bee not*  
*partakers of her sins, and that yee receiue*  
*not of her plagues.* And this was the  
 cause why the Lord gaue so streight  
 a charge to the people of Israel, that  
 they should haue no dealing at all  
 with the Inhabitants of the land of  
 Caanan; *Thou shalt make no covenant*  
*with them, nor with their gods: Neither*  
*shall they dwell in thy land, lest they make*  
*thee sinne against me.* Neither shalt thou  
 make any marriages with them, neither  
 giue thy daughter to his sonne, nor take  
 his sonne to thy daughter, for they will  
 cause thy sonne to fall away from me, and  
 to serue other gods. And how true this  
 threatning from the Lord was, the  
 euent maketh it manifest; for they  
 neglecting this Commandement  
 from God, Wee are mingled amongst  
 the heathen, and learned their workes, as  
 David saith; and wofull experience  
 doth proue this to be true of many

Reu. 18.4

Ex. 23. 32.

Deut. 7. 2.

Ps. 106. 35.



who haue sometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company haue beene corrupted and growne dissolute: Oh what stumbling blockes are such vnto a man from the performance of any good duty. This did *David* know full well when hee said, *Away from mee yee wicked, I will keepe the Commandements of my God:* Insinuating thereby, as it may easily be gathered, that he could not set himselfe to the performance of any holy duty, as hee ought, so long as such wicked company were about him. Yea it hath been a grieffe vnto the godly to haue beene in the company of vngodly persons. As *Lot* liuing in Sodom where hee saw their filthy abominations, *It vexed his righteous soule:* And this was it that made *David* become his estate in the time of his banishment, when he was constrained to abide amongst the vncircumcised people, *Woe is me that I remaine in Mesech: and to dwell in the tents of Kedar*

Ps. 119. 115.

2. Pet. 2. 7.

*Kedar, My soule hath long dwelt among those that bee enemies vnto peace.*  
By all this that hath beene spoken, it doth appeare, That the godly man who shall bee happy and blessed indeed doth carefully shunne and auoid the lewd company of the wicked.

This Doctrine, in the first place, doth serue to reprove all such as are carelesse of their company, that can vse as much familiaritie, and shew as good a countenance to the worst, and make them as welcome as the best, be they what they will be, Papists or Atheists; yea let them bee as prophane as *Eshan*, hee is notwithstanding for their company, but by this meanes they do little thinke, that they do hazard both faith and a good conscience, and cause the godly themselves to suspect them, that they are but prophane. And indeed it cannot otherwise bee, but if they themselves did make any conscience offinne, they would likewise make conscience of the occasions of sinne, whereof

Vse 1.

1 Pet. 4. 4.

whereof what can bee worse then lewd company who are ready to make a mocke at euery good dutie, and whose nature is to haue other men *to runne into the same excesse of ryot* with themselues? yea when a man or a woman hath some good things in them, as to loue the word of God, to like of Gods faithfull Ministers, to delight in prayer, &c. In comes a wicked man and breathes out his poison, seeking by bad counsell, and lewd perswasions, to dissuade them and draw them backe, Oh you loue the Minister too much, he wil make you precise, you need not to take such paines, but take your libertie! what need you bee afraid of them? Oh when such wretches step in, and thus poure out their lewd counsels and perswasions, what doe they else but draw men to perdition, especially when they do deale with such as be young Christians, but comming on in the wayes of godlinesse. And when they speake that to great Personages, who by nature are most inclined



clined to libertie, O what lets are these to a young Christian in the wayes of godlinesse!

And when the Lord leaues a man or a woman to listen to such cursed counsell, it is a great signe that the Lord loues them not. So it is said, that the Lord left *Absolom*, that hee should not receiue the good counsel of *Achitophel*, becaule the Lord would destroy *Absolom*. So it is said of *Rehoboam*, that he listned onely to the counsell of his young men, because the Lord would bring his iudgements vpon the house of *Salomon*.

This should admonish all men to take heed of such kind of men, as the very limbs of the diuel, and the messengers of Sathan, who seek to draw men from God & from Iesus Christ, and from a godly life, to stoppe our eares at their lewd and damnable counsels, not to heare them, nor to listen to them: yea if it lie in our power to remoue them, and to banish them our presence as the greatest enemies

*Note.*

*Vse 2.*

*Obiect.*

nemies of our Soules, and the messengers of the Diuel, seeking to pervert and poison our poore soules, to put our mouthes out of taste, and to make vs dislike those that are sent of God, who ought to bee most deare vnto vs. It will bee here obiected, whether it be not lawful vpon some occasion, to be in their company, or to haue dealing with wicked men?

*Answ.*

*Respons.* In some case it is lawfull, as thus: First, that it bee onely for necessitie: as that we cannot auoyd it in ordinary matters of this life, vnlesse we should go out of the world: secondly, that we haue a due calling thereunto: thirdly, that we be not silent at the committing of sin, but that euer we shew our dislike of their vaine courses; and lastly, that we labour with our selues to bee grieved at their sinnes, as

*Lot was at the Sodomites.*

*In*

*In the counsell of the wicked, &c.*

**T**He original word signifies such wicked men as are neuer quiet in their mindes, bur euermore mus-  
sing and deuising some mischiefe:  
which they may vtter and practise as  
occasion serues.

And in this note the very proper-  
tie of a wicked and gracelesse man:  
He is neuer at rest, but still plotting  
and deuising some mischiefe against  
God or good men: This we may see  
by diuers examples. *Achitophels* coun-  
sell was esteemed like as one had as-  
ked counsell at the Oracle of God:  
The like we may see in *Herod* when  
hee heard of the birth of Christ,  
as of a new-borne King, what policy  
did hee vse to destroy the Sauour  
of the world? The Scribes and Pha-  
risees, how carefully did they consult  
and take counsell together against  
Christ, to put him to death; yea they  
brake their sleepe about it. When  
the Iewes could not endure *Jeremie*  
to

*Doctr. 3.*

Wicked  
men are  
euer deui-  
sing of  
mischiefe.

2. Sam. 16.

Math. 2. 7.

Math. 26.

Ier. 18. 18.



Hest.3.

1.Sam. 22.

9.

Dan.3.

to preach plaine, and to tell them of their sinnes, they therefore by and by say thus, *Come let vs deuise and imagine some mischiefe against the Prophet of the Lord, Let vs smite him with the tongue, Let vs take no heede, nor giue any eare to his preaching.* So Haman deuiseeth how to put *Mordecai* and the Iewes out of fauour, by deuising a most vile accusation. So *Doeg*, that blacke mouthed Dog, deuiseeth how to accuse *Dauid* to *Saul*. So those wicked Rulers did deuise to inuent some mischiefe against *Daniel*. And the Prophet *Michai* sheweth, that it is an old practise of wicked men, to deuise wicked things. In the Primitive Church the enemies of Gods children, that persecuted the Christians, deuised this shamefull slander, That they worshipped an Asses head, &c. So in these dayes it is manifest, that the Diuell stirres vp wicked men to accuse Gods children, to deuise slaunders, and false accusations against them: The Diuell hath one *Doeg* or other to accuse *Dauid* to

to *Saul*, to thrust him out of fauour, and to bring him into disgrace: And when as they can say nothing iustly against them, then they beginne to deuise how they may raise vp some false report or other, to smite them with the tongue.

And the reason of this is, because they are foolish and ignorant: For they not knowing the Lord, nor vnderstanding his waies aright, but being in this respect worser then the Oxe that knoweth his owner, And the Asse that knoweth his maisters Cribbe (as the Lord doth complaine of them) they cannot but doe as *S. Paul* did in the time of his ignorance, euen oppose themselves against God and his children. And for this cause the Lord doth make his mone for the foolishnesse and ignorance of his people, as of the wel-spring of all their rebellions against him, in these words; *For my people are foolish, they haue not knowne mee, they are foolish children, and haue none vnderstanding: They are wise to doe euill,*  
*but*

Esay 1.3.

Vse I.

*but to doe well they haue no knowledge.*

Mat. 10. 16

Seeing wee are taught here, what is the nature of wicked men; namely, that they haue in them a restless desire to peruert the wayes of the godly, and to doe some mischief; This must teach vs first of all to deale wisely and warily with them, least wee bee corrupted by them. Wee are here set as vpon a hill or a stage, and professing Iesus Christ, a small spot will bee seene in our garment. It behooueth vs therefore to be as wise as Serpents, and as innocent as Doves, to the end wee may stoppe the mouthes of gainesayers, and cut off occasions from them that seeke occasions. And to this end wee must euermore bee mindfull in our prayers, to pray vnto God to be deliuered from them: for vnlesse we be armed from aboue, we shall easily be ouertaken by their assaults, and through the corruptions of our owne hearts, which are prone vnto all sinne, they deale warily and circumspectly, they worke by



by all meanes to peruert our waies, and to make vs two-fold worse then themseīues the child of Satan. How much more carefull ought we to bee to preuent them? which we shall do the better by shunning the occasions of sinne.

Secondly, wee are taught heere, (that if we labour to bee the Disciples of Christ, and to bee blessed) what entertainment we shall finde in the world; namely, to haue wicked and vngodly men to stand in our way, and hinder vs, as they did stand in *Zacheus* way when hee went forth to see Christ. If thou bee once in Gods presence, and dost beginne to call vpon him for mercy, they will rebuke thee as they did the poore blind man in the Gospel. If thou bee sicke, yea dead in trespasses and finnes, and Christ doth beginne to come home to the house of thy Soule to heale thee, and to raise thee vp from the death of thy finnes, they will stoppe his passage and entrance in, if possibly they

Vse 2.

Luk. 19. 3.

Luk. 18. 39

G

can,

Matt. 9. 23.

can: As they did when Christ came to the Rulers Daughter that was dead. But as Christ turned them out of doores, saying, *Get yee hence*: So must thou shake them off, and not communicate with flesh and bloud, in matters that concerne eternal life, and the saluation of thy soule: For if thou doe, thou canst neuer be saued: Neyther must we look after the loue and liking of the world, nor hang vpon men for their applause and fauour; for where there is not the feare of God, surely such men are most vnconstant in their wayes, turning vpon euery small occasion, yea and the loue and fauor of such men must needs be bent towards the worst, seeing themselves are bad, and set themselves in no good way: Remember what Christ said vnto his

Ioh. 15. 19.

Disciples: *If yee were of the world, the world would loue his owne: But because yee are not of the world: But I haue chosen you out of the world, therefore the world hateth you.* Wherefore, as they that run at tilt, looke not to the vulgar

gar people what they ſay, but to the Iudges; ſo care not thou for the world. But looke euer what the Iudge of heauen and earth doth allow and approue of.

*That hath not walked in the counſell of the wicked.* By *Counſell* hee heere meaneth the ſubtilties and crafts of the wicked, by which they puſh themſelues forward, and labour to draw others to be like vnto themſelues, according to that of *Salomon*, *My ſonne, if ſinners intice thee, conſent not vnto them.* From whence wee gather a fourth poynt of Doctrine.

Prouer. 11

Namely, that it is a moſt horrible and grieuous ſin to giue euill counſell. To commit ſinne, is that which highly offends the Maieſtie of God, and draweth downe vpon vs all punishments both temporall and eternall; but to counſell others to commit ſinne, is the very height of ſin.

*Doctr. 4.*  
To giue euill counſell, is an horrible ſinne.

This is noted in the Scripture to be the ſinne of *Iezabell*, who was a furtherer of *Ababs* winkedneſſe, for

1. Reg. 21. 7



2 Sam. 16.  
21.

Prou. x. 11.

when hee could not by any law-  
full meanes attaine the Vine-yard of  
*Naboth*, shee said vnto him, *Dost*  
*thou sway the Scepter, rule the King-*  
*dome, and manage the State? Arise*  
*and eate bread, I will giue thee the*  
*vineyard*: This was the counsell of  
Achitophel vnto Absolom, fearing  
his reconciliation to his father Da-  
uid, and therein his owne iust con-  
fusion, hee giues such counsell  
whereby hee might take away all  
hope of agreement: *Go into thy fa-*  
*thers Concubines, which hee hath left*  
*to keepe the house, and when all Israel*  
*shall heare thou art abhorred of thy fa-*  
*ther, the hands of all that are with thee*  
*shall bee strong*. This is likewise set  
downe by Salomon in the Prouerbes,  
where he expresseth the sin of sedu-  
cers; saying, *Come with vs, let vs lie in*  
*waite for the bloud of the innocents, wee*  
*will swallow them vp a liue, like a graue,*  
*euery whole, as those that go downe into the*  
*pit: Cast in thy Lot amongst vs, we will all*  
*haue one purse, their feet runne to euill,*  
*and they make hast to shed bloud*. And  
this

this doth appeare in the brethren of *Ioseph*, when they purposed the ouerthrow of their brother: *Come* (say they) *let vs slay him and cast him into some pit, and we will say a wicked beast hath deuoured him.* And this appeared to bee the malice of the High Priests and Elders of the people, who moued the people to desire that *Barrabas* might bee deliuered rather then **CHRIST**, and perswaded *Indas*, for a summe of mony, to betray him: Inticed the Souldiers with a great summe of money to noisc it abroad that his Disciples came by night and stole him away while they slept. All these testimonies, and many more, may serue for the confirmation of this doctrine, that it is a most horrible and grieuous sinne to giue euill counsell.

Gen. 37. 10

Mar. 15. 11

Mat. 28. 12

Seeing that it is a most great and grieuous sinne to giue euill counsell, this teacheth vs our duety: that whensoever they shall set vpon vs to draw vs away from **G O D**, that wee bee carefull that wee consent not

Vse I.

Vnto them : It is not enough for a man to say, Alas, I deuised it not, neither am I the first that haue committed the like; for this shall excuse no man, that hee was not the author of an euill : For surely, if it bee so great a sinne to seduce, it is no lesse sinne to bee seduced, and God will one day finde them no lesse guilty, but shall partake with them of the same punishment : if a man should haue about him a great summe of money, or other treasure, and should willingly, and wittingly, put himselfe into the companie of thieues, and will be drawne by them out of the way, were this man to be pittied, if hee should loose all that he had? Euen so is it with a Christian, that doth carry daily about with him a rich Treasure, his Soule and conscience, which hee must keepe vnspotted of the world : If he listen to the charmes of the wicked, and will be drawne out of the way of Gods commaundements, to commit sinne, and so make shipwracke of faith,



faith, and a good conscience : is it not iust with God, that this man should perish for the same? So then wee see it standeth vs in hand to beware of consenting to sinne, and counselling others to commit sinne: For if wee giue our consent vnto them, we are partakers with them in their wickednesse, and shall be sure one day to haue share with them in their punishments.

Secondly, seeing the giuing of euill counsell is so euill a sinne, both in him that doth counsell another, as also in him that consenteth vnto it, both which we must carefully shun and auoyde : yet this is not all, but wee must also seeke for the societie of the godlie, that all our delight may bee in them, wee must by all meanes ioyne our selues in friendship with them, and make much of their assemblies; for *with the vpright thou shalt learne to be vpright* : This *Salomon* teacheth vs, *Hee that walketh with the wise, shall be wiser*: It is indeede a rare thing to finde a man

Vse 2.

Pro. 13. 20

that will counsell others to follow godlinesse, and therefore such as doe are much to be respected : loue him as the dearest friend that will direct thee in the wayes of saluation , and bee a guide vnto thee in the path that shall leade vnto life . Let it bee farre from thee to be ashamed to follow the counsell of such as are discrete and godly ; it is not materiall who they be , whether our superiours or equalls , or our inferiours, for the Counsellour is not so much to be regarded as the Counsell. If it be holie, iust, and good, receiue it as from God , who thus speaketh vnto thee by his seruant ; If it be euill, reiect it , as comming from the Diuell , who speaketh by his instruments.

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*That hath not walked, &c.*

**T**He last thing that we haue now to consider out of the first part of the description of a godly man is this,

this, *Hee hath not walked, &c.* By walking, the Prophet *Dauid* heere meaneth (according to an visuall metaphore in Scripture) a common visuall course of a mans behauour, or their ordinary trade of life. And the word which is heere vsed is rendred in a Tense or Time, which in the owne tongue noteth a continuance of walking euen all the dayes of their life: for otherwise who can say his heart is free, but that at some time or other the Counsell, or bad example of the wicked hath preuailed with him: but that is not meant heere in this place; when a man hath with-drawne himselfe from their lewd conuersations, and betaken himselfe to the wayes of Gods Commaundements. From whence wee gather a two-fold Doctrine: First, that the falls, slipps, and infirmities of Gods children are many & great, which many times they fall into, and yet cannot properly be said to *walke in them*, because they rise daily out of the same: And secondly,



condly, *That to walke*, it is said of the godly, in respect of Gods Commandements, because as it is in the second Verse, *Therein is their delight.*

Doctr. 5.

The fals of  
the godly,  
many.

1. Reg. 8. 46

Iob 15. 14.

Psalme 14

It is most true, that there are the feedes of all sinne whatsoeuer, naturally rooted and in-bred with vs, which if they be not preuented, are ready to breake out vpon any occasion that shall be offered: and howsoeuer the godlie do desire to please God, and indeuour to serue God in truth and sincerity of heart, yet do they often stumble in their race, through the burthen that presseth downe, and the sinne that hangeth on so fast. This trueth is confessed by *Salomon* in his worthie Prayer at the Dedication of the Temple: *If any man sinne against thee (for there is none that sinneth not) if he turne againe wth all his heart, &c. Againe, what is man that hee should be cleane: and hee that is borne of a woman that hee should be iust? Againe, All are gone out of the way, they are all corrupt, there is*

*is none that doth good, no not one. Psal.*

14. Most wofull and fearefull was the fall of *Dauid*, as the Scripture hath recorded it. It may seeme very strange that a man as *Dauid* was, euen after Gods owne heart, could possibly fall so farre as hee did : For if wee consider the circumstances and degrees of his sinne, it will appeare, that ( finall impenitencie excepted ) a Reprobate could scarce commit a greater : For first he committed adulteriewith *Vriah* his wife, when this was done, hee glauereth and flattereth with the *VVomans* husband, and bade him goe home to refresh himselfe with his wife, thinking thereby to father the Bastard on him : when this succeeded not, he went further, and vnto his adultery hee added murder, that hee might beare, as the griefe of it in his heart, so the shame of it in his fore-head ; And in this hee wrought worse then *Iezabell*, for hee makes *Vriah* the messenger, to carry the letters for his owne execution. What shall I say of  
*Noah,*

2. Sam. i i.

*Noah, of Lot, of Peter, &c.* I neede not to stand on this doctrine, seeing wofull experience in all the godlie doth proue it too true.

Vse I.

It may teach vs, that wee be not too rash in iudging and condemning our brethren : Wee see by this that hath beene deliuered, that the deere childe of God may fall most grievously and fowly, and yet be restored agayne to the fauour of God, because hee doth not walke on in sinne, as the wicked doe. But whensoever through the temptations of Sathan, or the frailetie of his owne flesh, hee falles into sinne, forthwith with *Peter* hee goes out of that sinne, and weepes bitterly for the same. And therefore as Saint *James* saith, chap. 4. verse 12. *who art thou that iudgeth an other man?* Wee may not set bounds and limits to Gods mercy, to say that any shall finally be damned. Howsoever a man may bee in the state of damnation for a time, this were to sit in Gods Chaire: Let vs all acknowledge our selues  
to



to be but men, and let none vsurpe the authority of Gods iudgement, Let vs therefore consider what wee our selues are, before wee cast our eyes vpon other men, for they are the most sharpe and seuerer Iudges of their brethren, that forget their owne infirmities: and I doubt not but all the Children of GOD do know by experience in themselves, how hardly sinne is subdued and maistered in them; How many sighes and groanes it requireth, how many prayers and teares it doeth cost them? What a striving and struggling they haue within themselves to keepe it vnder, and yet for all this it is verie hardly subdued: So that the knowledge of our owne weaknesse, and vnworthinesse, must arme vs with meeknesse towards our brethren.

By the rule of this Doctrine wee are admonished to bee verie warie and circumspect ouer our selues. *Vse 2.*  
Did *Dauid* fall, did *Loth*, *Noah*,  
*Peter*,

*Peter, &c.* fall? Oh! whither shall wee fall if God doe but a little leaue vs to our selues? who dare presume of his owne strength and worthinesse, when such woorthie Pillars as these haue beene shaken? yea the lamentable shippewracke of such men as these, may make vs to feare a tempest before it doe come. It is the Diuels craftie counsell, and subtile pollicie, to make vs ouer-weene our selues, and to make vs boast and presume of our selues, For the Diuell doth know full well, that this lifting of a man vp, is the very next way to tumble and throw him downe, as *Salomon* saith, *Pride goeth before destruction, and an high minde before the fall: Prouerbs 16. ver. 18.* And therefore acknowledging our owne want of strength, and our owne inability to stand without the assistance of Gods Spirit, Let vs not be *high minded, but feare: Roman. 11.20.* And thus we haue scene that the falls and slips of Gods children are many and great, which notwithstanding

standing cannot hinder their happinesse, because they *walke* not in them, that is; they make it not their continuall praëtise, so liue and delight in sinne.

Now wee are to come to the second, which doth note vnto vs that the godly man, who shall bee truely happy and blessed indeed, is so farre from making his life a life of sinne, as that hee doth rather in the whole course of the same, *walke* with G O D in obedience.

For therefore indeed is our course of new life compared to a *way*, to shew that the godly must alwaies bee walking in it, from the beginning of their course vnto the end of the same. It was the commendations of *Enoch* and *Noah*, that notwithstanding the daies and times wherein they liued were dangerous: Yet *They walked with God*: That is, they considered more the Commandements of G O D, what he had appointed then what was praëtised;

*Doctr. 6.*

A godly man doth euerwalke with God.

*Gen. 5.22. 6.9.*



Gen. 17. 1.

1. King. 3. 6

Esay 38. 3.

Phil. 3. 13.

Etised; and desired rather to bee approved of GOD through their obedience, then through their disobedience to purchase the fauour of men: It was the charge giuen by GOD to *Abraham*, *Walke before mee*: That is, let it euer bee thy care, that seeing I am present euery where and priuy to all thy courses, that thou walke as in my sight, And this was the best testimony that *Salomon* could giue of his father *Dauid*, *That hee walked before GOD in truth, and in righteousness*. Yea, this did minister comfort to godly *Ezechias*, when he thought he should die: *Remember, O Lord, that I haue walked before thee in truth*: And to this agreeth that of the Apostle *Paul*, Who forgot that which was behind, and endeuoured himselfe to that which was before, and followed hard towards the marke, to the prize of the high calling of GOD in IESVS CHRIST. Hee was not like vnto a vaine and foolish man, who running in a race, will bee euer and anon

anon looking backe to see how much ground hee hath ridde; but his eye was alwayes vpon the marke or goale, to consider how much hee had to runne, how farre off hee was from perfection, and what hee had more to doe in his Christian course, that hee might finish the same with ioy. It is the end that makes all; *Hee that shall endure to the end shall bee saved.* Our Sauour saith not there, that hee that endureth for a season, but hee that continueth to the end; not euery one that fighteth, but hee that ouercommeth, shall receiue a Crowne of life: These examples doe shew vs how the godly haue *walked*. And these and the like precepts teach vs we should *walke* so as in the end wee may bee blessed.

Math. 24.

1 Cor. 9. 24.

Reu. 2. 7.

Rom. 13. 11.

1. Pet. 1. 9.

Hence we are taught this lesson, that wee must neuer bee weary of wel-doing, seeing that perseuerance onely hath the promise of reward, wee must not depart out of the E-

Vse 1.

H

gypt

2. Thes. 3.

13.

Pf. 92. 13.

Mat. 3. 10.

Reu. 2. 19.

gypt of sinne, and then with the Israelites, and with *Lots* wife, looke backe to the Sodome of their sinnes, but remember that thou owest vnto GOD all thy dayes: *The Trees planted in the Lords house, bring forth fruit in their age, And they which doe not so, shall bee hewen downe and cast into the fire.* It was the commendation of the Church of *Thiatura*, *That her workes were more at last then at first.* A re-proofe of their folly, who hauing kept the path of righteousnesse for a time, doe after walke in no good way, but thinke with one iumpe to leape into heauen with a *Lord haue mercy on me* at the last: But know, O thou vaine man, that thou must *walk* in the way; that is, thou must vse all good meanes for the attaining of life and saluation, thou must heare the word diligently and carefully, pray, read, &c.

I doubt not but the serious thinking vpon this, that God challengeth euery day at our hands, yea all the



the daies of our life to bee spent in his seruice, will reforme many corruptions in vs: For alas! the care of the most is, how they may keep credit with men, though they purchase Gods displeasure, which will then stand such in little stead, when all things shall come to receiue their due triall: *Euen euery worke done in the body, whether it bee good or euill: And thus much for the first part of the description of a godly man Negatiuely: Hee doth not walke in the counsell of the wicked.*

2. Cor. 5.  
10.

*Nor stand in the way of sinners.*

**T**Hat is, a godly man doth not settle himselfe to liue as wicked men do, nor frames his life after their lewd example: where we are to obserue two poynts: First, that there is a way of sinners, in which the vngodly stand. Secondly, that the godly stand not in it.

First then, that there is a way of sinners, in the which they stand and

H 2

liue,

The second part of the description of a godly man negatiuely.

liue, it is very apparant, called in the Scriptures by diuers names; as by the name of the way of the vngodly, *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

Doctr. I.  
Wicked  
men de-  
scribed.

Gen. 4. 6.

It is tearmed an *euill way*. *The way of lying, A wicked way, &c.* And by these wayes wee are still to vnderstand the course of life and conuersation of the wicked; wherein wee are taught this Doctrine, that notwithstanding all the meanes that God and Man doth vse to the contrary, the wicked man will still persist and goe on in sinne, which is heere vnderstood out of the word *Stand*. This appeareth in the example of *Cain*, albeit hee were admonished and reprobued of God for his wrath and malice conceiued against his brother, yet for all that *Caine* will please himselfe in his owne way, and neuer rest till hee haue shedde the innocent bloud of his owne brother. This is seene likewise in the example of the old World, when

when the *Lord* saw that the wicked-  
 nesse of man was great, and all the i-  
 maginations of the thoughts of his  
 heart were onely euill continually,  
 and how they pleased themselues in  
 this way, the *Lord* stirred vp *Noah*,  
 the preacher of righteousness, who  
 warned them from God; yet they  
 would continue still in their owne  
 waies, giuing themselues to nothing  
 but eating and drinking, and all ex-  
 cesse, till the floud came and swept  
 them clean away. This is cleare like-  
 wise by the example of *Pharaoh*, vpon  
 whom all means were assaied for his  
 conuerſion: for what could the *Lord*  
 do vnto him that he did not? He sent  
*Moses* and *Aaron* vnto him, warning  
 him from God to let the people of  
*Israel* go, and to that end sent iudge-  
 ment vpon iudgement, one vpon the  
 necke of another, euen ten in num-  
 ber, yet for all this, *Pharaoh* chose  
 rather to continue still in his  
 owne way, and would none of the  
 Lords. So true is that saying of *Salomon*:  
*Bray a foole in a mortar, yet will*

Gen. 6. 5.

Exed. 9. 10

Pro. 27. 22



Acts 7. 51.  
 Esay 63.  
 Ezc. 13. 3.

*not his foolishnesse depart from him.*  
 And no manuell, for the spirit of  
 slumber hath so couered their eyes,  
 that they cannot see; and their hearts  
 are so posselt with spirituall fornication,  
 which makes them thus to goe  
 a whooring, from God, euen haled  
 with the fury of their owne affecti-  
 ons, snared of the Diuell, and taken  
 of him at his will: Oh miserable  
 and vnhappy condition! Fearfull  
 is the woe that lies vpon all those  
 that thus walk in their owne waies.  
 For most certaine it is, that they  
 that are Christs, *haue crucified the  
 flesh with the affections and lusts*, so far,  
 as that they haue made choice of the  
 Lords way, howsoeuer many times  
 they may stumble, & fall, in walking  
 therein. But of the wicked it may  
 truly be sayd of them, *the way of peace  
 haue they not knowne.*

Vse 2.

We heard before, that wee ought  
 not to proceed so farre with any, as  
 to iudge of their finall estate and  
 condition; for that were to sit in  
 Gods Chaire, and to take his office  
 vpon

vpon him. Yet to say of some, that they are in the state of damnation, and (vnlesse they repent) shall perish for euer, doubtlesse this is not vnlawfull: for as loue bids mee not to determine too soone, so not to be abused too late. God bids me looke vpon the tree, and iudge of the fruit, I may say thou art in the state of damnation, for I see thy heart through thy hand: But whether thou shalt finally be damned, there I leaue thee: for God may haue mercy vpon thee vpon thy last repentance. I may come to a tree, and say, *Here is little fruit*: or, *Here is no fruit*: or, *Here is bad fruit*; but I cannot say, *Neuer fruit grow on it more*. But alas, alas! this is not all, this is not all that wicked men are thus discovered to men, but that the Lord wil find them out, & giue them their portion in the lake of fire. And indeed this is that that ought to bee a terror to all the wicked and vngodly to consider, that as their hearts are hardened, and their consciences

Leuit 26.

feared, so the plagues and punishments of God attend vpon them. *If thou walke stubbornly against mee, and wilt not obey mee, I will bring seuen times more plagues vpon thee, according to thy sinnes.* Let vs all then, as wee tender the .saluation of our owne soules, take heed vnto our paths, that wee stand not in the way of sinners, that wee sinne not with delight and deliberation, it is the very brand of a reprobate, and such a one as God hath forsaken. *Take heede therefore that there bee not in any of you an euill heart to depart from the liuing God.* And thus much for the first poynt of Doctrin, that there is a way of sinners, in which the wicked walke which leadeth vnto death.

Doct. 2.

Godly  
man sins  
not with  
delibera-  
tion.

The second point of doctrine that doth now offer it selfe to our consideration, is this, That a godly man doth not settle himself to liue as the wicked doe, nor frames his life after his lewd example, which is heere meant, when the Prophet saith: *Hee doth not stand in the way of sinners.* Yea  
it



it is, altogether impossible, for a godly man, and one that is truly regenerate, to haue in him a full purpose to sin, and to liue in sin with deliberation, and to delight in the same. For a purpose to liue in any knowne sin, is a signe of a *wicked man, and a gracelesse heart*, as when a man is tolde of his sin, of his ignorance and carelesnesse in Gods *service, praying, hearing, &c.* yet still he wil be carelesse and negligent in the same. So when a man is reprov'd for his swearing, yet still will sweare, when a man is reprov'd for prophaning the *Sabaoth*, yet will prophane it: when a man is reprov'd for his *uncleannesse, drunkennes, malice, &c.* and yet for all that will continue in those sins. Surely this purpose to *stand in the way of sinners*, is a fearefull signe of a wicked man, and is farre from a godly man, and one that is truly sanctified, which shall be blessed for euermore. It was a cursed speech of a cursed wretch, *I know not the Lord, neyther will I let the children of Israel goe.* This was the case of those

Exod. 5. 12

Ier. 44. 16.

Mar. 6. 20.

1. Ioh. 3. 9

Acts 9. 1.

those rebellious Iewes spoken of by *Jeremy : we will not heare, nor do, but as we lust, and as we haue done.* And this was that that made the case of *Herod* so fearefull, that notwithstanding hee heard *Iohn Baptist* willingly, and did many things at his request, all which were good things in him, yet for all that hee would not leaue his adultery, but continue in it; which purpose to sinne, of all things is farre from a godly man, as Saint *Iohn* saith; *Hee that is borne of God sinneth not*: that is, with whole consent, but in part, and man being partly flesh, and partly spirit, as he is regenerate, sinne proceedes not from him, but as he is flesh. As for the wicked, it is not so with them: for it is meate and drinke to a wicked man to doe the workes of the Diuell. It is worth euen our best consideration what is sayd of the Apostle *Paul*, that hee once *Breathed out threatnings and slaughter against the Disciples of the Lord.* But when was this? Euen in the time of his ignorance:

rance : but afterwards hee preached the same Gospell which before hee persecuted, and laboured euer after all the dayes of his life, to build vp the Church of God which before hee laboured to pull downe. And this appeares in *David*, in *Peter*, in *Mary Magdalen*, &c. who after they had once escaped the snares of the Diuel, dedicated euer after their whole life to the seruice of GOD. This exhortation doth the Apostle giue to the *Ephesians* : *Yee were once darknesse, but now are light in the Lord; walke as children of the light.* By these and the like examples it doth appeare, that the godly stand not in the way of sinners; that is, take no liberty to themselues to liue in the custome and practise of any knowne sin.

This may serue in the first place, to reprove such kinde of sinners, as are so farre from leauing their sinnes, and walking with God in obedience of life, that they are not ashamed to defend their sinnes. Tell the swearer of his swearing and blas-

Luke 7.

Col. 3 7.  
Ephes. 5. 8

Vse 1.



blaspheming of the name of God, hee will answere, that hee hopeth he may sweare so long as he sweares nothing but the truth; tell the couctous man of his couetousnesse, hee will answere for it hee must make the best of his owne, and hee must be a good husband; so tell the drunkard of his drunkenesse and fearefull abusing of the good creatures of God; his answere is, It is in kindnesse and good-fellowship: tell the prowde man of his pride, and strange attires: his answer is, It is the fashion, and hee doth but as others doe. Is not this, *To stand in the way of sinners?* Is not this to commit sinne with delight, and to say as *Pharaoh, Herod, and the Iewes, wee will not repent, wee will not leave our sinnes?* but continue in them, let God and man say what they will: yea, this is but to pay one debt by another, and as the Apostle saith, *Heape vp wrath against the day of wrath, Rom. 4.*

Exod 9.  
Marke 6.  
Ierem. 44.

Vse 2.

Wee are all heere admonished, as  
we

wee loue our owne foules, to take  
 heede of this, that wee neuer sinne  
 with an high hand against God,  
 wittingly and willingly: But if wee  
 heare sinne reprobued, let vs leaue it,  
 bee it neuer so pleasant or profita-  
 ble, let vs bee like that good King  
*Iofias*, 2.Kings 22. who hearing the  
 Booke of the Law read vnto him, his  
 heart melted within him, and hee  
 wept for his finnes, for so long as we  
 haue in vs a purpose to liue in sinne,  
 it is impossible that wee should euer  
 feare God, or truely repent, let vs  
 pray with *Dauid*, *Lord, keepe thy* Psal.19.  
*seruant from presumptuous finnes!* And 12.13.  
 let vs know, that if wee regard, that Prou.8.9.  
 is to say, loue wicked men in our  
 hearts, and haue a purpose to liue in  
 sinne, God will not regarde our  
 prayers: nay, all wee doe is abhomi-  
 nation to the Lord. Say now there-  
 fore vnto Laughter, *Thou art mad:*  
 Pronounce the wayes of the wicked  
 to be but vaine, say vnto thy owne  
 Soule, *I will haue nothing to doe with*  
*the wayes of iniquitie*: And this will  
 giue

Mar. 19. 27

Mar. 24. 46

giue thee courage when thou shalt come to looke CHRIST IESVS in the face, when thou canst say with the Apostles, *Lord I haue forsaken all to follow thee*: Oh blessed is the seruant whom his Maister when hee commeth shall finde so doing.

Vse 5.

Rom. 7. 15.

Last of all wee learne heere a notable difference betweene the child of GOD regenerate, and a wicked man: Hee that is borne of GOD and truely regenerate, hee doth not commit sinne with full purpose and consent of will, but against his will; so as hee can truely say with *Paul, the euill that I would not do, that do I*: That is, I am drawne, through the corruption of Nature, and the temptations of Sathan, to doe that euill which I hate and condemne. But the wicked man finnes with full consent and purpose. I sinne and would not sinne, saith the godly man: I sinne and will sinne, saith the wicked man. Yea, what seruice soeuer the regenerate man



man doth giue vnto sinne, it is like that seruice which Israel gaue to *Pharaoh* in Egypt, compelled and wrung out from them by oppression, which made them sigh and cry vnto *GOD* to bee eased of the same. But the seruice which hee doth giue vnto the Lord is voluntary and chearefull. Well, to end this point, this is the summe: know this whosoever thou art, that if thou *Stand in the way of sinners*: that is, takest liberty to thy selfe to liue in any knowne sinne, thou canst haue no assurance that thou art yet within the couenant of Grace, *Blessednesse* is no part of thy portion: Hee must become a *New Creature* that shall enter into *New Ierusalem*. And thus much for the second part of the description of a godly man, Negatiuely;

*Hee doth not stand in the way of sinners.*

( \* \* )

*Nor*

*Nor sit in the seate of the scornfull.*

The third  
part of the  
descripti-  
on of a  
godly man  
negatiue-  
ly.

**B**Y *Seate of the scornfull* : he mea-  
neth heere, the fellowship and  
society of the vngodly : So that the  
meaning of the Prophet *Dauid* heere  
in this place is, that the godly man,  
who shall be this *Blessed Man* heere  
spoken of, will not conuerse with  
those men, nor bee familiar with  
those that make a mocke of all Reli-  
gion, and openly professe all impie-  
tie : and the word sitting, doth im-  
part such an habite and custome in  
euill, that a man meaneth not to  
change his minde : In which words,  
as in the former wee are to consider  
these two poynts : First, that there is  
a seate of the scornfull, in the which  
the wicked sit : and secondly, that  
the godly doe not sit in it.

A three-  
fold seate.

I

I Reg. 10.  
18.

For the first, the Scriptures disco-  
uer vnto vs a three-folde *Chaire*, or  
*Seate*, first of Iustice, and such a one  
may that Throne seeme to be which  
*Salomon* erected.

The

The second is of Doctrine, as our  
Saviour C H R I S T saith of the  
Scribes and Pharises, *They sit in Mo-  
ses Chaire, Matth. 23. 2.*

2

Thirdly, wee reade of a *Seate*, or  
*Chaire*, of the scornfull, spoken of  
in this Psalmes

3

This sinne of *Scorning* hath it first  
being from the roote of Pride, which  
is the roote from whence this sinne  
of scorning doth spring: and indeed  
it is the fruit of Pride, and it is the  
nature of men who are tainted with  
this sinne of pride, to suppose that  
they are better then others, and  
therefore in regarde of themselves  
they doe contemne and despise an o-  
ther. If they haue wealth, they des-  
pise an other that is poorer then  
themselves. Honour makes them  
swell in disdain of their poore bre-  
thren, their wisdom, learning,  
strength, beauty, friends, eloquence,  
all these lift men vp with pride, and  
makes them to scorne those that are  
vnder them: and this comes to passe,  
not in respect of riches themselves, or

I

honour,



honour, or beauty, or the like, but in respect of our corrupt nature, which is so ready to abuse them to our owne condemnation. But (O man) why art thou thus puffed vp with pride? thou wast but earth, thou art but flesh, thou shalt be but Wormes meate: what cause hath earth, or flesh, or wormes meate to be proud? Wee were all borne in sinne, we liue in misery, and we shall die in corruption. What cause hath sinne, or misery, or corruption to bee proud, but to bee humble? Besides the manifold infirmities that wee are subiect vnto heere, and the innumerable diseases that are ready to happen vnto vs: All teaching vs this lesson, To bee humble and lowly of minde.

And in this feare, the wicked and vngodly, doe ease themselues and take their delight, as sometimes *Babylon* did, who vaunted so much that shee did sit as *Queene*, and should see no mourning: as it were in scorne of all that God could do vnto her.

And

And this was the case of cursed *Pharaoh*, who seemed to mocke God to his face, when he said, *I know not the Lord, neyther will I let the children of Israell goe, Exodus chap. 9.* So then the doctrine that wee gather hence from the Text, is this: That euill men doe not vsually make a stay in sinne, when at first they haue committed it, but they proceede by degrees to bee worse and worse, Falling from one mischiefe to another. First, the Diuell will suggest euill thoughts into a man, his euill thoughts doe take on consent, consent breedeth action, action bringeth custome, and custome begetteth a necessity in sinning, which is the fore-runner of death; This appeareth in *Caine*, in *Pharaoh*, and in *Iudas*, who by steps, and degrees in sinning, came at the last to bee hardened in sinne. As in *Iudas*, who was at the first a cunning Dissembler; secondly, a secret Thiefe; thirdly, a bold Lyer; fourthly, a Traytour; and lastly, a Reprobate: And thus a wicked man, as it

*Doctr. 1.*  
Wicked  
men pro-  
ceed by  
degrees to  
be excee-  
ding sinful

Mat. 26. 8.  
Iohn 12. 5.  
Mat. 27. 5.

Pfal. 69.17  
Iere. 13.23  
Heb. 10.26  
Heb. 12.17  
Roman. 2.

is in the Psalme, *They fall from one wickednesse to another*; And as wee see it cleere heere in the wordes of this Text, from walking, to standing, and from standing stocke still in sinne, at length, through custome, come to lie downe and wallow in sinne. Oh happie then is that man that sinneth least! next, hee that returneth vnto God soonest: but most wofull is the estate of him that goeth on in sinne, that with *Ahab*, *Hath solde himselfe to worke wickednesse in the sight of the Lord*: For marke what followeth: *Can the Blacke-Moore change his skinne, or the Leopard his spottes? Then may they doe good who haue accustomed themselves to doe euill.* Where the Prophet sheweth, That custome in sinning is almost an incurable disease. This is a lamentable estate, and this is a fearfull iudgement of God, for a man thus to be left ouer to himselfe, to fall thus from one euill to an other, and to heape together a great measure against the day of wrath: Psalme eighty



eighty one, verse cleauen: And the cause of all this in a man, is his disobedience towards his God: For this doth the Prophet make cleare when he saith, *My people would not heare my voyce, and Israell would haue none of mee: So I gaue them vp vnto hardnesse of heart, and they haue walked in their owne counsells:* Where the Prophet *Dauid* sheweth, That seeing they would not be reclaymed and reformed, as in mercie towards them the Lord vouchsafed them the means of reformation, his word, therefore the LORD gaue them ouer to the hardnesse of their owne hearts, that so they might fill vp the *Measure of their iniquities*, 1. *Theffalon. 2. 16.* and that the iust wrath and vengeance of the Lord might then fall vpon them.

Hence wee are taught, how dangerous a thing it is, to giue any entertainment vnto sinne at the first, it will bring a man to the height of sinne in the end, euen openly to professe it, and to practise it with de-

Vsc 1.

Iere. 6.15.

Iere. 13.25

light and greedinesse : custome in sinne taketh away all sence of sinne, so as by custome men come to iudge of sinne to be no sinne, yea it makes it very naturall to a man, so as such men who at first would haue beene ashamed to haue beene seene amongst lewd company, yet by custome haue gotten such an habite of sinne, that they haue growne to bee verie impudent and shamelesse, like *Thamar*, who at the first did play the whoore with a vaile, as being ashamed to bee seene, but afterwards grew more impudent : so many a man would haue blushed to haue beene heard sweare, to bee seene drunke, to bee found in vnchaste companie, but through custome, haue growne so impudent, that afterwards would blush at nothing. And when a man takes the chaire of sinne, and sits downe in it, and hath got a custome, and taken delight in sinne, how hard a thing is it for a man to leaue that sinne? Hee that hath got an habite and custome of swea-

swearing, as hee growes shamelesse in it, so how hardly doth he leaue it? euen so of drunkenesse &c. A nayle knockt into a post with many blows is hardly pulled out, and sinne often committed, and growne familiar with a man, through custome, is hardly left: Custome is like a strong streame, it carrieth a man into all sinne with violence: And as a man by continuall labour so hardeneth his hand that it becommeth sencelesse: so custome in sinne so hardneth the heart, that a mans conscience becommeth sencelesse. This must teach vs to repent betimes, not to suffer sinne to come to such an head, that it is more likely to master a man then a man it: For if thou doost not repent this day, thou wilt finde it harder to repent to morrow, thy selfe growest weaker, thy sinne stronger: and Custome is a tyrant which will hardly be resisted: therefore it shall be thy wisdom to repent with speed, to delay no longer, but while it is called, *to day*, to breake

*Note.*



off thy finnes, and to turne to God for mercy.

Vse 2.

1. Pet. 2.3.

Genes. 6.

Genes. 18.

Wee are taught hence, that seeing wicked men grow worse, and worse, adding sinne vnto sinne, and committing all iniquitie even with greedinesse, so their damnation doth not sleepe, but they draw nearer and nearer their destruction: yea, the iudgements of almighty God follow them at the heeles, and in the end will ouertake them. Thus it was with the old world. What an heap of finnes had they gathered together, adding sinne vnto sinne, as drunkenesse vnto thirst? But when the measure of their iniquity was full, the Lord God was at hand with his iudgements, and they could not escape. This was the case of the sinfull Sodomites, whose sins cryed vp to Heauen for vengeance, howsoever they might glut themselues with sinne, and drinke downe iniquitie like water: it was but for a season, the Lord would bee no longer provoked by their wicked and sinnefull liues,

liues, but sent downe fire and brimstone from Heauen vpon them; euerie sinne doth helpe somewhat to increase the weight, and to fill vp the measure of a wicked mans iniquitie: And that God which keepeth a Register of the workes of all men, will one day giue vnto euerie man according vnto his workes: And when they shall goe the way of all flesh, they shall then say, *what hath pride profited vs, and what hath the pompe of riches brought vs to?* When they shall see, that all the dayes of their life, they haue vvearyed themselues in vaine, and then shall be plunged into irreuokable and intollerable torments.

This may serue to reprove such, as relying vpon their owne wittes, knowledge, strength, and goodnes, dare conuerse, and keepe companie with notorious Atheistes, Papists, Mocke-Gods, Swearers, Swaggers, Drunkards, and so forth. By which means it is iust with God, they not shunning the occasions of sinne  
arc

Mat. 12. 36

Reu 20. 12

2 Cor. 5. 10

Vse 3.

1. Cor. 6.

are perverted by them to their owne destruction. And no lesse worthy of reproofe are those kinde of men or women, that lincke themselves or their children, in marriage with such as be vile, wicked, prophane, and irreligious : Alas ! what agreement is there betweene CHRIST and *Belial*, God and the Diuell, Light and darkenesse, a Beleeuer and an infidell, to haue such neare coniunction and fellowship with them ? How can such escape and not be polluted with their sinne ? And because men and women in this match make no better choice, but marry for loue of money, beauty, or the like, rather then for Religion, Vertue, or the Feare of God, it commeth to passe, that they liue together most vncomfortably, and in great discontentment.

*Nor sit in the seate of Scorners.*

**B**Y Scorners, in this place, are meant such wicked men as are both



both hardened in sinne, and liue a wicked life; such as are become stubborne and rebellious sinners, professing all impietie, contemning God and man, such as being confirmed with the long practise of sinne, and a bad life, haue got a habite of sinne, and can doe nothing else but sinne, and despise all good duties, and make a scoffe at all Religion.

Hence wee learne this doctrine, that this is the propertie of a notorious lewd and wicked man, to make a mocke of all pietie and godlinesse, to make a mocke of all Religion, and euery Christian dutie: And such a man is come to a wonderfull height of sinne, and is notoriouly wicked and vngodly; So it is sayd that cursed *Cham* mocked his father *Noah*, and *Ismael* mocked godly *Isaac*; because, as it is like, *Ismael* seeing godly *Isaac* performing some duty of Religion, Prayer, Thankes-giuing, or the like, hee laughed him to scorne: The Atheni-  
ans

*Doctr. 2.*

The mark  
of a lewd  
and wic-  
ked man.

*Gen. 9. 22.*

Acts 17.

ans mocked Paul, what will this Babler say? So the Scribes and Pharisees mocked our Sauour CHRIST,

Mat. 26. 68

saying; Haile King of the Iewes: The Iewes mocked Saint Peters Sermon,

Act. 2. 12.

saying; These men are full of new wine: The children of Bethel mocked Elizeus the Prophet, saying;

2. Kin. 2. 22

Go vp thou Bald-head: This was the complaint of godly Ieremie, O Lord

Ier. 20. 7.

*I am in derision daily, euery one mocketh mee.* And as it was, so is it still, and will bee; the world is full of such lewd and wicked men, such Mock-gods that mocke and mow at all good duties scoffing and scorning all Religion, flouting and mis-vsing Gods faithfull Ministers, raile vpon them, and reuile them: yea if any man feare God, make conscience of good duties, to heare the word of God diligently and carefully, to reade, pray in family, &c. And will not sweare with the swearer, drinke with the drunkard, and run with wicked men into all excesse of ryot: this man shall bee mocked  
and

and poynted at, and called by the name of Puritan, and precisian, and I know not what, and can very hardly endure their company. Now these kinde of men, these scoffing *Ismaels*, and cursed *Chams*, though they seeme to be neuer so honest & ciuell, yet the word of God paints them out in their colours, as the most vile and wicked men that liue in the world, because they contemne and despise, they mocke and scorne Gods word, and those that be most deere vnto God.

Let all such scorers, and scoffing mates take heede: for as they bee most abominable in the sight of God, so they seldome or neuer escape unpunished. Looke on that cursed *Cham*, scoffing *Ismael*, behold Gods vengeance vpon those two and forry yonkers that mocked the Prophet *Elizeus*: What became of them that mocked and mis-vs'd the Prophets of the Lord? What became of those that mocked and mis-vs'd our Sauour Iesus Christ?

And

Vse 1.

Pro. 3. 32



Esay 37

And let men but obserue it, and marke it well, and they shall cleerely see some token or other of Gods vengeance vpon the heades of such scoffing wretches: yea, let all such wicked men know that they be too much their owne foes, in that they hate the godly, mocke Gods Ministers, raile vpon his seruants, they fare the better for them euery day they rise, whatsoeuer wicked and vngodly men haue and enioy, it is for the godlies sakes; for if it were not for them, and their sakes, the Sunne would scarce shine vpon them, the heauens would fall vpon them, the earth would open her mouth and swallow them, the fire would burne them, the water would drowne them, and all the creatures of God would arme themselves against them: And therefore the children of God (as one saith) are like a peece of Corke cast into the Sea full of Nayles, the Corke beares them vp, which otherwise would sinke of themselves one by

by one. Now then what a folly and madnesse is this to hate them, to mocke them, and to mis-vse them by whom they fare the better euery day they rise?

Seeing wicked men are so ill affected to God and his children, because they loue the diuell, and bee his vassailes, and these belong to God: Let vs herein be like to God our Father, and most vnlike wicked men, let vs loue Gods children, and make much of those that feare the Lord, and let vs delight in their company; for as the former is a signe of a notorious wicked man, so this is a signe of a godly man: *He despiseth a vile person, and maketh much of those that feare the Lord.* Againe, *Hereby we know that wee loue God, if wee loue the brethren.* Againe, *All my delight is in the Saints, and such as excell in vertue.* Such as be religious, feare God, and liue a godly life: These be to be beloued, be they neuer so poore. It is lamentable to see the course of the world, let a lewd man come into

Vse 2.

Psal. 15. 4.

1 Iohn 3.

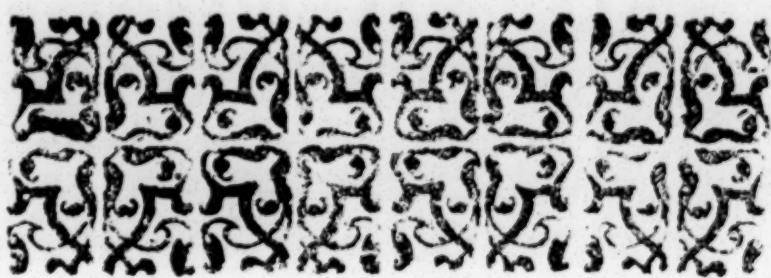
com-

company, that is notorious wicked, an Atheist, a blasphemous wretch, one that laughs at God, and all goodnesse, a drunkard, or the like : this man shall be too too welcome, and we will eate and drinke, and be merry with him. But let a godly man, a Prophet of the Lord, a faithful and zealous Minister come into our company, we are weary of him, wee cannot endure his companie, hee marres all our mirth, wee cannot be merry for him. Thus men say. Oh Hel-hounds, and wicked wretches ! thou maist as well say thou canst not be merry when God is present : *Hee that despiseth you, despiseth mee.* These men onely delight in the Diuell, and his cursed instruments.

And thus much for the first part of the description of a godly man, negatiuely described : *Hee doth not walk in the counsell of the wicked, Hee doth not stand in the way of sinners, nor hee doth not sit in the seate of the scorers.*

The





## The first Psalme.

### VERSE. 2.

*But his delight is in the Lawe of the  
Lord, and in his Law hee doth  
meditate both day and night.*



HERETO we haue heard a godlie man described: First, negatiuely, shewing what euilles hee doth most carefully shunne and auoyde. Now he commeth to his description affirmatiuely, shewing what good things he doth most carefully embrace and follow.

K

In

The de-  
scription  
of a godly  
man affir-  
matiuely.

1

In this description, first note the Christian duety, and holy practise of a godly and righteous man; namely, to be much, and often in serious and Christian meditation.

2

Secondly, the obiekt of his Studie, not his pleasures, preferments, or profits, as most carnall men doe, which minde nothing but earthly things, but he is conuersant in the holy Scriptures, doth seriously study the word of God, his meditation is concerning the *Law*, that is, the heauenly doctrine which shews the will of God and his worship, what man must and ought to beleue and do to eternall life.

3

Thirdly, the circumstance of times is carefully to be considered: for the godly man doth not now and then by starts and fits, like a man in an ague, Reade, study, and meditate the word and doctrine of God: but it is his dayly study, and continuall exercise: not that wee should imagine hee doth nothing else, but the meaning is, hee setteth some time apart daily

daily to serue God, some time to reade, some time to heare, and some time to meditate: yea oftentimes he bestoweth some part of the night, when some be at rest and sleepe, and bestoweth it on Gods seruice, setting his minde on heauen and heauenly things.

First, in that the Spirit of almighty God describeth a godly man, not onely by leauing and auoyding lewd company, and the counsell of the wicked, but also by liuing well, and framing himselfe to study the Scriptures, and to leade his life thereafter.

Hence I gather this doctrine, that it is not sufficient for the leading of a godly life, which may both please God, and bring comfort to a mans owne soule, to abstaine from euill, but he must also doe well: not onelie not to doe euill, but to doe good: it is not enough to prooue a man to be a godly man, and a sound Christian, that hee carefully shunne and auoyde the lewd counsell and

*Doctr. I.*

Not to doe euill, is not sufficient, it is damnable, not to doe good.



Esay 1. 16.

Psalme 34

Matt. 3-10

Mat. 25. 41

company of wicked men : but hee must also be as carefull to meditate in the *Law of God day and night* : And therefore, as in this place, so vsually in the holy Scriptures they are both ioyned together: *cease from euill. learne to doe well : eschew euill and doe good, and thou shalt liue for euer. The Axe is put to the roote of the Trees, euery Tree that bringeth not foorth good fruit . Marke, Christ sayth, not onely euery Tree that is barren, and bringeth foorth no fruit, good or bad : nor euerie one that bringeth foorth euill fruit : But that bringeth not foorth good fruit, is hewen downe and cast into the fire : And at the last day the Lord will say to the wicked, Depart yee cursed; not for robbing the poore of meat, drink, or apparrell, or casting them out of doores, but for want of shewing mercy vnto them . A Christian life doeth consist of two partes, so set downe by the Apostle Paul, Abhorre that is euill, there is one halfe, And cleane to that is good, Rom. 12. 9. there is the other halfe . If any want the former*





*his Lawe hee doth meditate both day and night.*

Vse 1.

This serues to reprocue most men in the world, as no godly men indeed, nor sound Christians: for most men doe thinke, if they can say, I thanke GOD I doe no bodie anie harme, nor say them harme; I am neither whoore nor thiefe, I am neither blasphemmer, drunkard, &c. All is then well, they be as good Christians as the best, and shall as well be saued as the best Preacher of them all. Yea but you see here a godly man must not onely abstaine from euill, *But meditate in the Lawe of God*, not onely cease from euill, but do good: Looke on the places of Scriptures before named. *Deborah* pronounces a heauy curse against *Nerosh*, not for hurting or hindering the people of GOD, but because they did not helpe them against the enemies of GOD: and so the axe and curse of GOD shall bee vpon all those that be not as carefull to doe good, as to eschew euill. S. *Paul* professeth that  
he

Matt. 3. 10

Mat. 25. 41

Iudg. 5. 23



hee was a man of an vpright life, and one that was vnrebukeable to the world, and yet professeth that all this was but as *Dung without the righteousnessse of CHRIST. Philippians 3.4.* It were good, if our ciuill honest men (as wee call them) would consider this: they stand vpon this, they defie al the world, who can say, black is their eie? they say no body harme, nor doe none: well, grant that they say, (which is impossible) though they could abstaine from all outward euill, as swearing, lying, drunkennessse, whooring, pride, enuy, &c. So as no man could lay any of these to their charge, yet heere is but halfe a Christian, but one part of his life, for hee must not onely not doe euill, but doe good: Not onely to bring forth euill fruit is damnable, but not to bring forth good fruit. And in the day of iudgement CHRIST will proccede against men, not onely for doing euill, but especially, for not doing good.

Vse 2.

Secondly, if such as abstaine from grosse euills bee in danger of damnation for want of doing good, that is to say, because they haue not ledde a godly life, bestowed much time in hearing and reading the Scriptures, praying and calling on Gods name, doing workes of mercie and equitie to men, how much more those that abstaine from no euill, but breake out into all kinde of wickednesse and prophanenesse. Such as make a mocke of Religion, and seldome or neuer come to heare the Word preached or taught, but abound in all kinde of sinne and iniquitie: If the Rich man bee damned that did not giue of his bread to feede the poore, good Lord! what shall become of those that haue takē away the bread of the poore? that all their life haue drunke downe iniquity as it were water, their damnation doeth not sleepe: *If these things be doone to the greene tree, what shall become of the dry tree?* In a word, if the not doing of good shall bee punished so seuerely,

as wee haue heard: Oh! what will then become of those whose liues abound in all maner of sinne and impiety, whooredome, drunkenness, &c. Where shall such sinners as these appeare? If the others which haue seemed to haue beene iust and righteous men shall not be saued: O *consider this yee that forget God, lest I teare you in peeces, and there bee none that can deliuer you. Psalme 50. and verse 22.*

Psal. 50. 22

*But his delight is in the Law of the Lord.*

**T**HAT is, the godly man, who is truly blessed and happy, doth wonderfully loue, and is greatly affected with the word of Almighty God, and hath exceeding delight & ioy in the doctrine of God, because there is reuealed the will of God, whereunto men must bee carefull to frame and conforme all their desires, thoughts, words, and deeds, because  
heere-



heerein is chalked out and declared, the very high-way to eternall life and saluation.

Doctr. 2.

A godly man performeth godly duties cheerfully.

Hence then wee are taught this doctrine, that it is a speciall note and property of a godly man, to perform Christian dueties to God willingly and cheerefully, and to make them his delight and ioy.

1. Cor. 8. 6.

Indecde it is worthy, yea thrice worthy to be delighted in, both in regard of the Author of this Lawe, which is God, as also in respect of the authority of it, which is manifold. In regard of God the author of it, it is to be delighted in, who is the only true & euerliuing God, *of whom are all things, and we in him.* Secondly, in respect of the authority of the same, containing in it perfect wisedome, truth, iustice, wisedome, mercy, goodnesse &c. It is called by the Prophet

Psal. 19. 7.

Reu. 22. 18

*David, a perfect Law*, to the which if any man shall presume to adde anie thing, God shall adde to him the plagues written in this book, and if a man shall diminish any thing, God shall take away his part

part out of the Booke of Life, and from the holy Citty. Heere, and no where else is to bee found the true V R I M and T H V M M I M, the V R I M that is, Light, and the T H V M M I M, that is, *Perfection*: and the Saints of God in all Ages haue esteemed highly of it.

Thus did *Iob*, *I esteemed thy word more then my appoynted food*: Thus did *Dauid* when he said, *Lord, what loue haue I to all thy commaundements, all the day long is my study in them*. And *Dauid* shewes his wonderfull loue and account of it, by the names that hee doth giue vnto it, calling it *Doctrine*, *Testimonies*, *Commaundements*, *Feare*, *Iudgements*, *Way*, *Statute*, *Word*, &c. And in another place hee saith, *That it is more to be desired then Golde, yea then fine Golde*: that it is, *sweeter then the honny, and the honny-combe*. And this is that which the Lord him selfe doeth require, when he saith: *Heare O Israel, the LORD thy GOD is LORD onely*: *And thou shalt loue the LORD thy GOD with all thy heart,*  
with

*Iob 23.12.*

*Psal. 119.*

*Psa. 16.10*

*Mat. 22.37*

*Rom. 12.8*

*Leuit. 1.3.*

*Deut. 6.5.*

2. Cor. 9. 7.

Genes. 4. 5

with all thy soule, and with all thy might. And so the Prophet *Dauid* prayeth, O Lord, I beseech thee accept of the free offerings of my mouth, and teach mee thy iudgements. And this is the rule which the Apostle Saint *Paul* setteth downe when hee sayth: *As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessitie, for God loueth a chearefull giuer.* Now that which the Apostle speaketh of Charity and Almes, may truely be vnderstood of euery Christian dutie: when wee pray, wee must pray vnto God chearefully, when wee giue thanks to God, we must do it cherefully, and so of all other dueties of Gods worship layed downe in his Word. And indeede this is it which dooth put the difference betweene the godly and the wicked, the seruice of the one, and the seruice of the other. *Caine* will come with his Sacrifice aswel as *Abel*; but he brought of the worst, thinking any thing to be good enough for Cod, and this he did very grudgingly: Whereas  
*Abel*



*Abel* brought of the best to sacrifice to God, & this hee did willingly and cheerefully. And all those dueties that are not thus performed, they haue no life nor vertue in them, to giue them any grace or acceptance with God. So that we see that outward profession is not enough to assure vs of our saluation, if it be not ioyned with sincerity of heart.

Now where it is said heere, that the godly mans *Delight is in the Lawe of the Lord*, there is great reason why the children of God should be thus affected to his blessed word and heauenly Doctrine about all things in the world, that it should be *Sweeter vnto them then the honny and the honny-combe.*

First, because it is the bread of life, *it is the power of God to saluation.* And therefore is called, *the Gospell of the Kingdome*, and *the Kingdome of Heauen*. because it is that whereby men are brought to eternall life, and the kingdome of Heauen.

Secondly, it is the effectual means  
and

Reason.

Tit. 2. 11.

I  
Rom. 1. 16

Mat. 13. 44

2

Ro. 10. 14.  
1 Cor. 1. 21

and instrument which the Lord v-  
seth and hath appointed to beget all  
sauing grace in the hearts of his chil-  
dren, namely, knowledge, faith, hu-  
mility, obedience, and the like.

3

Thirdly, it is the bread of life, e-  
uen the heauenly Manna, whereby  
our faith is confirmed, and our soule  
comforted, yea it is the staffe where-  
to wee must leane in all dangers, as  
*Dauid* saith, *I had perished in my trou-  
ble, had it not beene for thy word: Psal.*  
*119.* And, *thy Rod and thy Staffe doth*  
*comfort me, Psal. 23.*

4

Psal 119.

Fourthly, the word of God is that  
direction whereby wee may square  
all our thoughts, words, and deedes,  
as *Dauid* saith, *Thy word is a Lant-  
horne vnto my feete, and a light vnto my*  
*paths:* And without this we can not  
liue well, but shall wander vp and  
downe as blind men in the darke.

5

Matth. 4. 4

And last of all, it is the two-ed-  
ged-Sword of Gods Spirit, whereby  
wee must put to flight all the temp-  
tations of the Diuell, so as we can-  
not repell them, or withstand them,

vnlesse

vnlesse we be skilfull and cunning to vse this weapon.

This Doctrine may seeme to re-  
proue the greatest part amongst vs  
as wicked and vngodly, because ge-  
nerally men haue no loue vnto the  
word of God, no delight in this  
heauenly Doctrine, it is not sweete  
nor precious in their eyes, but ra-  
ther it is irkesome and tedious vnto  
them, it is bitter and vnsauourie. It  
fareth with people in these dayes, as  
it did with those olde people of the  
Iewes, *unto whom should I speake and  
admonish that they might heare: Behold,  
their eares are uncircumcised, and they  
cannot hearken vnto it, the word of the  
Lord is a reproach vnto them, and they  
haue no delight therein, Ieremie 6. 10.*  
Now that men haue no delight to  
the word of God, which is the ve-  
ry power of God to saluation it may  
appeare.

First, because men and women  
take no delight in Hearing, Read-  
ing, and Meditating on the word  
of G o d, you shall finde a great  
number

Vse 1.



number that will buy other profane bookes, that will hardly buie the Booke of all Bookes the holie and sacred Bible : And if they buie it, yet they spend no time in perusing of it, in reading and meditating of it : Other Bookes are delightfull and pleasant to flesh and bloud : and this is the reason they doe so much desire them, but withall, this sheweth that they be carnall, not borne anew, for if they were, then would they bestow lesse time in reading and perusing those prophane and vnprofitable Bookes, and would bestow more time in reading and meditating on this blessed Booke of God; yea, and the small account men make of Gods Ministers, whom the Lord calles his Messengers and Embassadors; yea, the Angells of the Church.

Vse 2.

Secondly, seeing all the dueties that wee owe to God, either of hearing, praying, &c. must be performed of vs, not vpon compulsion, but willingly and cheerefully: we learne that

that euery action is accounted of by God, not according to the worke it selfe, but according to the affection of the doer. This the Lord himselfe doth teach, when he saith, *This people come neare mee with their mouth, and honour mee with their lippes, but their hearts are farre from mee: Esay 29. 13.* And therefore were their Sacrifices abomination to the Lord, as hee againe saith in another place, *I can not away with your new Moones,* And this was it made the poore Widdowes mite commended aboue the rest that offered of their superfluity, *Luke 21. 3. 4. He that shall giue a cuppe of colde water to a Disciple, in the name of a Disciple, he shall not loose his reward.* Alas! what is the bestowing of a mite, a brasen token? or what is a cuppe of cold water? are they in theselues anie thing worth to merite any thing at Gods hand? No, no, but God accepteth the manner more then the matter, how they are doone, more then what is done.

Which may teach vs to labour

L

to

Mat. 10. 41

to haue our affections tryed, that whatsoeuer we doe in the seruice of Almighty God, may bee done in truth and sincerity of heart. This was *Iobs* comfort when hee sayd, *O Lord, I haue esteemed thy word more then my ordinarie foode!* This was the Prophet *Dauids* comfort when hee could say, *Oh, how doe I loue thy Law! it is my meditation continually, Psalme 119. verse 97.* And this shall be our comfort, when wee shall goe the way of all flesh, that wee can say with good King *Ezechias*, *Remember O Lord, that I haue walked before thee in truth, and with an vpright heart:* That we haue not beene painted sepulchres, desiring to be accounted righteous before men, but within, full of all rottennesse and corruption, but haue laboured rather to be approoued of God.

Oh how ought our hearts and soules to be inflamed in a holy and godly zeale towards the word of God, *the lawe of the Lord* here spoken of, yea wee ought more earnestly to  
long



long for the *waters of this well of life*, then euer *David* did for the *waters of the well of Bethlem*: and when we haue tasted how sweet the Lord is, neuer, oh neuer to deale with the Lord, as the people of *Israel* did, *which loathed the Manna* that was sent them from heauen. But much better shall it bee for vs to cry out with the woman of *Samaria*, *Lord giue me to drinke of these waters* : for these waters being once tasted of, will kepe a man that hce *thirst* not againe, but shall euer bee refreshed by the same to eternal life.

Io. 4. 15.

Lastly, let vs heerein labour to manifest our vnfaigned loue and liking of the Word and Law of God, euen by our obedience thereunto, that wee desire to frame our liues thereafter, to obey the doctrine and word of God in heart and life, to be reformed by it, and to bee conformed to it : CHRIST maketh this to bee the care-marke of those that are his Sheepe, namely this, *That they heare his voyce and follow him* : And againe, *Hcereby shall all*

Vse 3.

Iohn 10.

*men know that yee are my Disciples, and loue mee, if yee keepe my Commandements. So heereby shall men know that wee loue the Lawe of God, if wee studie to keepe it, to obey it in heart and life: But if wee haue in vs no care to liue thereafter, but breake the Lawe of God continually, and rebell against his Commandements: how can wee be sayd to loue the Lawe of God? If a man should say hee loueth the Kings Lawes, and likes them well, and yet should euery day breake them wittingly and willingly, and bee euer playing the Traytor, would not all men condemne him as an hypocrite and a lyar? So, though most men doe say they loue the Word of God, and delight in his Lawe, yet sceing they doe daily breake it, and rebell against it wittingly, and willingly; by swearing, lying, prophaning of his Sabaoth, drunkennesse, swilling, pride, vncleanenesse, &c. It is manifest they haue no loue vnto it.*

*Thus*

Thus much of the first part, shewing that the godly man is well affected to the heavenly Doctrine of the word of God, it is the delight and ioy of his heart.

Now in the second part of the Verse, the Prophet *David* sheweth the exercise of a godly man, that as in his heart he loueth and liketh the Word and heavenly Doctrine of the Lawe of God, so in his life hee is conuersant in the same, his Meditations are much spent therein, hee is said *to meditate therein day and night*. That is, the godly man doth much muse and meditate, often exercising his minde with calling to minde and remembrance the heauenlie Doctrines, comforts, and instructions of the word of God, and this hee doth not slightly and carelessly, but seriously and with good aduice, and to this end doth euermore set some time apart euery day, morning and euening, two times a day at least, for the performance of this godlie ducie.



*Doth meditate day and night.*

*Doctr. 5.  
The Lawe  
of god is a  
godly mā's  
chiefe de-  
light.*

**H**Eere wee see still, that a godly man, and one that shall be truly blessed, the Lord requireth that he be no stranger, and such a one as seldome, or neuer, searcheth the Scriptures, but that hee be much and often exercised in the holy and serious meditation of Gods Law, in the diligent searching, perusing, and particularly applying of the heavenly doctrine of the word of God. And indeede this is heere set downe as a true fruit of our loue to the word, as the loue of the word is made a true fruit of a godly man: for as it is impossible a man should be truly religious, and feare God, & yet haue no sound loue nor delight in the word of God; so is it likewise impossible a man or woman should truly loue the word of God in their heart, that seldome, or neuer, bestow any paines in the serious and earnest meditation of the same. *Dauid* calls God to witnesse,

nes, that the loue he bare to the law of God, was exceeding great, when he said, *O how do I loue thy Law !* And in the same verse he seemes to proue the same to God, *it is my meditation continually* : which indeed is a note of true loue, to be euer thinking of the thing beloued.

Psa. 119. 97

And in very deed, the carefull and diligent study, the often and earnest meditation of the word of God, is the very life and strength of all our worship and seruice of God : for if men should reade much, and neuer meditate, it would doe them no good : if men should heare much, & often, & neuer meditate, they should be little the better. If men should pray much and often, and neuer meditate, they should finde small comfort. If men come often to the Sacraments, and doe not before and after meditate of the Couenant of grace, they should not receiue much good thereby : so that you see that Meditation is all in all, it puts life to our reading, hearing, praying, recei-  
L 4 uing;

uing; and without it, al our reading, hearing, praying, and receiuing, will stand vs in small stead.

For without this *Meditation* this *Lame*, that is, the word of God, will eyther in time be forgotten, whereby wee shall become vnmindefull of it; or else it will prooue as a Talent hid in the ground, vtterly vnfruitfull vnto vs: for this *Meditation* indeed is the third steppe of a true conuert. The first is to heare the word of God readily: the second, to remember it diligently: and the third, to *Meditate* on it seriously, and this is compared to the *Chewing of the Cud*, *Deut.* 14.6.7, which is neuer found in the vncleane, but in the cleane beasts.

True it is, that hearing and reading the Word, will beget knowledge, but Meditation is the speciall meanes to worke vpon the affection, for else all our knowledge shall onely be in generall, idle and swimming in the brayne, which may well bee called braine-knowledge, but no heart-knowledge: but by  
serious



serious Meditation wee doe applie that wee heare, to our owne selues in particular: laying the Doctrine to our owne hearts, applying it to our selues, to comfort our sad soules, to humble them for our sinnes, and to square our liues thereby, that wee may in all things keepe a cleare conscience before God and man. The Lord giues *Ioshuah* a straight charge to doe thus: *Let not the Booke of the Lawe depart out of thy mouth: But meditate therein day and night: That thou mayest obserue and doe according to all that is written therein, for then shalt thou make thy way prosperous, and thou shalt then haue good successe, Ioshua 1.8. and Deuteron.6.vers.6.7.8.* And thus the seruants of God haue been much exercised in meditation, and thereby haue growne woonderfull, not only in knowledge, but in practise, as we may see in *Dauid*, *Psa.119.* who tooke great delight in Gods Lawe, and made it his meditation continually. And of *Isaac* it is reported, that hee went out into the fieldes in the eueing

Vse 1.

euening to meditate, *Genesis cha. 24.*

This reprooues the common fault in the world, that most men vtterly neglect this duety, seldome or neuer settle themselves to meditate in the Lawe of God, and his heauenly Doctrine. It is hard to finde a man or woman that makes any conscience of this duetie, to set themselves apart, and set themselves in Gods presence, to call to minde, that they haue heard and learned, to applie it to themselves in particular, to humble them, or to comfort them. And this is the cause why most men hearing, and reading, so much as they haue, yet profit so little in knowledge, faith, repentance, and obedience. They can be content to heare the word preached and taught, and it may be, now and then to reade a chapter: but to thinke vpon it, to ruminare vpon the word of God, and as it were to chew the Cudde, to call the same to minde againe, to applie it to themselves, to labour to profit by it: this they cannot indure,  
this

this they care not for. For if men did carefully meditate of the things they heard and read, how could they be so ignorant in Gods word as most be? So voyde of knowledge, faith, repentance, humilitie, zeale, patience, and the like gifts and graces, which accompany godlie and holie meditation? For bookes of Statutes men wil not only haue them in their houses, but at their fingers ends: but Bible they haue none: And if they haue, it lieth vpon the deske or table, and they reade it not. And if sometimes they reade, yet they neuer meditate thereon.

This may admonish all men, as they loue their owne soules, to make more care and conscience of the performance of this duetie, to call to minde that wee doe heare or reade, to thinke and muse vpon it, to chew the Cudde, to lay it to heart; yea, and to applie it to our owne soules and consciences in particular: This is like the rumination or chewing of the Cudde to lay it to bee found  
onely

Vse 2.



Deuter. 14  
6.7.

onely in the cleane beasts, whereas they which chewed not the Cudde, were vncleane: This is the marke and propertie of a godlie and *Blessed man*, whereas the not doing it, is the marke of a wicked & vngodly man. Let vs then remember that we make the word of God our Meditation continually. Many men meditate much, some in one thing, and some in another, as they are led by fond affection: some thinke of honours, some of pleasures, some of riches, some of one thing, and some of another. And of these they doate and dreame, talke, and speake continually. But heere wee are taught another lesson, namely, that our mindes must especially be set vpon the word of God, that must be our delight, and the ioy of our heart.

3. Point.

The last point in this Verse, is the circumstance of Time, namely, not by fittes: But the godly man keepes a continuall course in the study and meditation of the word of God, so as hee setteth apart some time for the worship

worship and seruice of God, at least twice a day to meditate and study in Gods Booke.

Hence wee learne, that euery one that will liue a godly life, and so please God, that he may find comfort to his owne soule, and be blessed in the end, must set some time apart euery day for the worship and seruice of God, to reade, pray, and meditate: and at the least twice a day to call vpon his Name, to reade the word of God, and to study therein. This is that the Lord commandeth his people to offer vnto him euery day, *the morning and the euening sacrifice*, at the least twice euery day, they were commanded to worship God: and so the holy Patriarchs were wont to worshippe God morning and euening. So wee reade in *Gen. 24. 63.* That godly *Isaac* went out into the fields in the euening to pray or meditate, to make himselfe fit to pray. And, *Iob* rose vp early to offer sacrifice, and called his family together: and this did *Iob* euery day: and  
*David*

*Doctr. 4.*

A godly man sets some time apart euery day for Gods seruice.

*Iob 1. 5.*

*Acts 10. 2.*

1 the. 5. 23

*David* in many Psalmes sheweth that he did set some time apart euery day, to worship God, in praying, reading, meditating, &c. *Cornelius worshipped God continually*, that is, euery day, according to the rule of the Apostle, *Pray continually*. And that we should not be weary of well-doing, Christ spake the parable of the vniust Iudge and poore widdow to this end, that we ought alwayes to meditate, pray, &c. and not waxe faint and wearie, *Luke 18. 1*. The meaning is not that men should leaue their callings and other businesse altogether, to attend vpon hearing, reading, meditating, &c. but that wee should bee much and often in meditating, in prayer, in reading, &c. and in performing these blessed dueties vnto almightie God. And at the least, three times a day, to pray and call vpon the name of God. In the morning when wee doe arise, to giue vnto God hearty thanks, for keeping vs the night past, and to craue for a blessing at his hands ouer the day following:

At



At noone againe, when when we re-  
ceiue his good Creatures : And at  
night when we go to rest : And this  
godly practise the word of God pre-  
scribes vs, and the examples of the  
godly doe teach vs : *Daniel* prayed  
three times a day vpon his knees vn-  
to God and praised him, as his man-  
ner was, though the King had made  
a strict Law against it. *Euening, mor-  
ning, and at noone, will I pray vnto thee,*  
*Psal. 55. 17.* And againe, *Seuen times*  
*a day will I praise thee, Psal. 119. 164.*  
That is, many times. For the mor-  
ning, *Earely in the morning will I direct*  
*my prayer vnto thee :* And thus did *A-*  
*braham, Isaac, Iob.* Secondly, at noone  
or mid-day : so did *Peter, Peter went*  
*out to prayer about the sixt houre, Actes*  
*10. 9.* That is, about twelue of the  
clocke, or noone-tide. Thirdly, at  
night in the euening when wee goe  
to bedde to take our rest, wee must  
then remember likewise to render  
the Lord thanks for the comfort  
of the day, and to craue his blessing  
for that night. Neyther is this all,  
but

Dan. 6. 10.

Gen. 22. 2.  
Iob 1. 5.

Genes 24.  
Psa. 139 11  
Psal. 19. 5.  
Mat. 13. 23  
Esa. 28. 3. 4

but in the night time when sleepe is departed from a man, and Nature is sufficed with rest, he doth euen then call to minde the heauenly Doctrine of the word of God, and doth muse and meditate therein, as the Text saith heere, euen *day and night*. For God which hath bounded the day with the night, hath set no bound to a godly mans meditation. It is nothing to be, first, *one that heareth the word*: secondly, *one that receiveth it*: thirdly, *with ioy*: if fourthly, it shalbe but *for a time onely*, if he shall not also continue, and constantly perseuer to meditate therein *day and night*.

So as we see this is our duety, to set some time apart euerie day to worship God, as to heare, reade, pray, meditate, &c. We see men doe set apart, depute, and ordaine some certaine time euery day, for the food of the body, at the least twice a day, to eate and drinke, how much more then should wee bee carefull for our Soules, euery day, to reade, meditate and to pray? Of all the time we spend  
in

in this world, none will be more comfortable vnto vs in death, when wee shall goe the way of all flesh, then that which wee haue bestowed in the seruice and worship of Almighty God.

There is not now one houre spent in the seruice of God, but will then minister cause of ioy and reioycing; neither is there now one houre spent in the seruice of sin and of Satan, but the remembrance thereof will then be a terrour vnto the soule, *Oh that men would be wise, then would they vnderstand this: they would consider their latter end, Dent. 32. 29.*

This seemes to reprove the common carelesnesse of the world, most men and women spend al their daies in delights, and vanities, in sports and pastimes, in scraping and raking together the things of this life, and in the meane time finde no time at al to serue God, that in twenty foure houres hardly can spare one to serue God, one to reade, heare, pray, meditate; yea, how many be there that

M

neuer

Vse 1.



neuer open their books to reade one chapter in the Bible all the Weeke long: How many be there that neuer spend one quarter of an houre in Meditation, which neuer call vpon GOD from Sunday to Sunday: doth not this proue men to be carnall and vngodly? Do not these men do nothing of conscience, or with delight and loue to GOD and his worship, but all for fashion sake, or feare of the Law? What difference is there betwixt those men, who seldome, or neuer call on the name of GOD, and the beast they ride on? The beast arises in the morning out of his den and streakes himselfe, goes to his meate, and so to worke: Euen so do they, neuer call on the name of God. In this thing wherein do such men differ from a very beast? How can such look for any blessing from God vpon their labours? Yea, how can they chuse but feare some fearefull iudgement and curse of God to ouertake them? And no doubt the cause why many ride and run carely  
and

and late (and do not call on God for a blessing vpon their endeouours) cannot prosper and thriue in the world: No, God sends sometimes iudgements, plagues, and punishments vpon them, and all for the neglect of this godly and Christian duety, it is iust with God both to crosse and to curse both them and their labours. Psal. 14.

Againe, by the rule of this doctrine they are no lesse to be reproued, who can bee content now and then to Heare, Reade, Pray, and Meditate, &c. But this must bee at their leasure, when they haue nothing else to do; but to keep certaine times Mornings, Noones, euenings, to leaue all sports, pastimes, delights, and businesse to go to God, and serue him, and call vpon his name; they cannot abide that, they will not bee so tyed and restrained; but as the man in the Gospell, when CHRIST called him, first he must go bury his father: and him that would go *Bid his friends fare-well.* Note.

So many could be content to serue God, and to pray vnto him, but they must keepe their friends company : or as those that were bidden to the feast ; One hath his oxen and gaine to hinder him, an other his wife, his pleasures and delights, which hee is married vnto, and so can finde no time to serue God, euen the least thing in the world is matter sufficient to hinder them from seruing of God, these men shew that they find no comfort at all in the seruice of Almighty God, no good, no fruit, no benefite : for if they did, they would not be such strangers vnto it.

Vse 2.

Let euery one bee exhorted and stirred on to this duety, if we haue not begunne, now to beginne, and in the feare of the Lord to imitate Gods children, as *David* and the rest. Let vs set some time apart euery day for the word and prayer, else wee shall neuer prooue our selues good Christians, else wee should, neuer finde true comfort, else we can neuer  
looke



looke for Gods blessing vpon vs.: let vs then set apart some of our idle time that wee bestow in talking, in walking, in playing, in vaine delights, or else idly, and bestow it on Gods seruice and worshippe, in hearing, reading, praying, meditating, &c. *David* carely in the morning preuented the day light, yea at mid-night would hee be so busied. The Eunuch in his iourney was reading the Scriptures. Let vs then neuer arise in the morning, or goe to bedde, but as duely let vs euer be mindefull of this duety. Let vs not mis-spend our precious time. Let vs (I pray you) consider why wee liue heere in the world, not to spend and consume our time in toyes and vanities but to serue God, and to seeke for comfort and saluation vnto our owne soules: Let vs therefore so spend it as wee may haue comfort in the end.

Last of all, we are heere exhorted to be very carefull, after wee haue begunne a good course in godlines,

Vse 3.

Pt. 139. 12.

Luke 9. 62

Luk. 17. 32

Act. 26. 28.

to persecuer and to continue in the same, *Day and Night*, euen vnto the end; not onely in the day-time of prosperity, but in the night-time of aduersity, for vnto GOD *The day and night are both alike*. Many make a faire beginning, but the end is very fearefull and dangerous: Many lay their hands to the Lords Plow, but in the end they looke back. *Lots* wife seemes as forward as her husband: shee goes out of Sodome as well as hee, shee takes her iourney with her husband, but shee did not continue and hold out to the end, but lookes backe, contrary to the commandement of God, and so was turned into a pillar of Salt: And shee being made a spectacle to all back-sliders, our Sauour puts vs in minde of her, when hee saith, *Remember Lotswife*. And *Paul*, when hee had Preached the Resurrection of CHRIST, *Agrippa* said vnto him: *Thou perswadest mee almost to become a Christian*, But there he stayed and rested and would proceed no further.

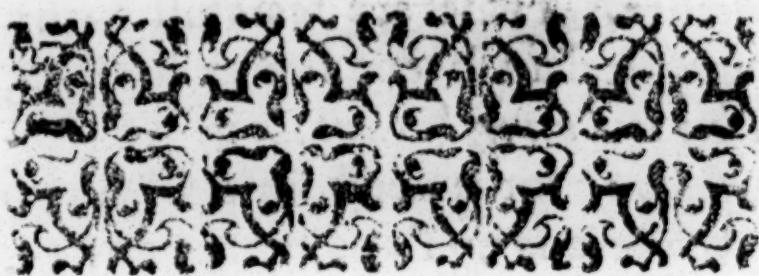
further. These are fearefull exam-  
ples, It had beene better for such,  
*They had neuer knowne the way of righ-*  
*ousnesse:* for indeed in a Christian  
race there is no standing at one stay,  
for not to go forward in Religion is  
to go backward.

1. Pet. 2. 21

And thus much for the descrip-  
tion of a godly man affirmatiuely,  
shewing what hee doth carefully  
embrace and follow: *But*  
*his delight is in the Law*  
*of the Lord, &c.*

(\* \* \*)





## The first Psalme.

### VERSE. 3.

*Hee shall be like a Tree planted by the  
Riuers of waters, that will bring  
forth her fruit in due season, whose  
leafe shall not fade, so whatsoeuer  
he shall doe, shall prosper.*



It herto the Prophet  
Dau'd hath described  
vnto vs a godly and  
righteous man, such  
a man as is truly blef-  
sed: both negatiuely  
shewing what be the euills hee must  
carefully shunne and auoyde, as also  
affirma-

affirmatiuely, by those vertues and holy dueties which he doth carefully embrace and follow.

Now in this Verse the Prophet proceeds to set out the happinesse of a godly man, or wherein his happinesse doth consist. And this doth he, first, by a similitude, comparing him vnto a pleasant, fruitfull, and flourishing tree: secondly, by that blessed successe God giues vnto a godly man in the end of this verse.

The precedent part of the verse, the similitude it selfe, it hath in it these parts.

First, whereunto the godly man is compared, *to a Tree.*

Secondly, the nature of this Tree is described, not euery common or triuiall Tree, but such a Tree, which for the originall of it, *planted: secondly, for the situation of it, By the riners of waters: thirdly, for the propertie of it, that will bring forth her fruit in due season: fourthly, by a contrary propertie, whose leafe shall not fade.*

First then, obserue by this Similitude,

Wherein  
the godly  
man is  
blessed.  
Parts of  
the verse.

Man like  
to a Tree.

I  
In Shape.

Gen. 27.  
28.

litude, that man is compared to a Tree, and in three things especially, the Shape, the Growth, and the State of a Tree.

Man may well be compared to a tree in respect of his Shape. For as a Tree consists of the root, the stock, and the boughes, or branches, euen so doth man this mysticall tree. Hee hath his head which is the root, and haire as small rootes, his body as the stock, and his armes and legges as so many boughes, and fingers and toes as lesser twigges: Onely the difference betweene the naturall tree, and man this Mysticall Tree is this: The naturall tree is rooted in the earth, receiuing as *Esau*s blessing the *Fatnesse of the same*; but man, this *Heauenly Plant*, deriues not his iuice and nourishment from the fatnesse of the earth but from heauen aboue, according to Gods wise disposing of his roote, which is aboue not below: and therefore are we exhorted by the Apostle to set our affections on heauenly things, and not on things



things heere below, for wee through Christ, are made partakers of the Diuine Natute, in heauen therefore must our conuersation be.

2. Pet. 1. 4.

Secondly, man may bee said to be like a Tree in respect of his growth; for a tree at first is flexible by nature; and so by degrees, a little and little, growes to be stronger and stronger, till it come to perfection, and then againe begins to wither & to dry vp; so fareth it with man this Mysticall Tree, while hee is in the state of infancy, he is as a tender twig, and his mind is as flexible as a twig: easily inclined to vertue if hee bee accordingly educated, or else to vice if the same be neglected: an excellent *caveat* to all parents and gouernours of youth, that they take a due time of correcting & educating of these tender plants; namely, to bend the tree while it is a twig, for if it be suffered it will grow to bee curelesse: And as man is like to a tree in respect of his infancy and tender age, so in respect of his decrepit old age: for when

2  
In growth.

when the Tree is once come to his perfection in growth, it then decays and declines: so fareth it with man, let him seeme to bee as tall and as straight as a Cedar Tree, hee must become a shrub againe, and stoupe to age. For mans life is well compared to a day, whose euening will most certainly follow his morning, vntill the night of death cause him to sleepe in the graue: *For as* Eccle. 3.1. *there is a time to bee borne, so there is a time to die.* Be it, that now thou seemest to bee as strong as the Oake, and as tall as the Cedar, as flourishing as the Bay Tree; yet at last rottenesse will creepe into the strongest Oke, and strength and tallnesse will bee abated in thee, *when the* Eccl. 12.3. *keepers of the house shall tremble, &c.*

3  
In State.

Thirdly, man may bee compared to a Tree in respect of the State of a Tree, and that diuers waies.

I

First, as the tallest Cedar is in greatest danger of winde and weather: Euen so the man that is tall, either in place of authority, riches, honour,

honour, or the like, is most subiect to the assault of Sathan, and the rage of wicked men: And men of such excellent places in Church, or Common-wealth, are more subiect to changes, disfaouours, to enuy, insurrections, poysonings, murtherings, as to so many raging winds, whereas those that with little *Dauid*, *Tend the Ewes great with yong*, are free from these assaults.

*Loca quæ  
alijs celsa,  
ipsis pre-  
rumpantur. Se-  
neca.*

2

Secondly, it is commonly seene the more tall the Tree is, the lesse fruitfull. So fareth it with man naturally, vnlesse men bee seasoned by grace, riches, honout, dignity, or the like, are great occasions of an high minde, and a high minde is like vn-to a Mountaine, which the higher it is, the more berrea it is. Whereas if hee bee meane, and humble of Spirit, hee may fitly bee compared to the valleyes, *which are euer fruitfull*: and as the Psalmist saith, *Stand thicke of Corne*: For humility is the ground worke of Christian vertues, and pride the roote of all euill,



euill, and the queene of all vice.

Thirdly, and lastly, the end of euery tree is to become either timber for building, or fewell for burning: So fareth it with man this Mysticall tree; when death commeth, which is Gods Axe by the which hee doth cut vs downe, hee becommeth either timber for the Lords house, *1. Pet. 2. 5. when this earthly tabernacle shall bee destroyed, to bee a building, not made with hands, but eternall in the heauens:* or else alas but fewell for the fire of Gods wrath, euen in Tophet, where there is fire and much wood, and where the Lords wrath, as the bel- lowes, shall neuer cease blowing and kindling the same.

*Doctr. 1.*  
Ministers  
duety to  
instrēt the  
simplest.

It is heere first of all to be noted that the Spirit of God sets out the happinesse of a godly man, by comparing him to a goodly greene Tree. Hence we learne, first of all that it is not onely lawfull but a commendable & profitable kind of teaching for Gods Ministers to illustrate points of doctrine by similitudes and comparisons,

Parifons, fo that they bee familiar and fit to make the people conceiue what they teach; and to raife comparifons from the Plow and Plow-share, to that end, that euen the fimpleft in a Congregation may vnderftand what is faid, and what is taught. This was the courfe of the Prophets from time to time in their Sermons to the people. This was the courfe of our Sauour himfelfe, who in all his Sermons vfeth both Parables and Similitudes, comparing good men to good Trees, bad men to bad Trees, comparing Himfelfe to a Vine, the Father to a Husbandman, vs to Branches; Himfelfe to a Sheeheard, wee to Sheepe, and the word to twenty things: as Seed, Mustard-feed, &c. to teach all thofe that are Gods Minifters, that when they preach vnto their people, that they lap not vp their fpeech in a mift of words, but fo to deliuer it as that the meaneft and fhalloweft amongft the hearers may vnderftand it. Thence came the profeflion of *Paul*,  
Wee

John 15.  
Math. 13.  
John 10. 1.

Mat. 3. 10.  
Luke 8. 4.

*we preach not our selues, but Christ Iesus our Lord, 2. Corinthians 4.5. And hence came that worthy resolution of his, I had rather in the Church to speake few words, &c. that I might instruct others, then ten thousand wordes in a strange tongue, 1. Corin. 14. 19. In which words, by strange tongue, we are not simply to vnderstand Hebrew, Greeke, Latine, &c. but by speaking of the mother-tong in a strange maner. Preachers are fitly compared to a Nurse; a Nurse doth halfe chew the meate to the little one, and doth babble vnto them in their owne stammering tongue: so must Preachers proportion their Doctrin to their hearers capacity, and fitte his tongue to their vnderstanding.*

*This may serue to reprove such kinde of Preachers, who seeke not to preach CHRIST crucified, but preach themselves, euen such as in handling the word of God, & preaching the Gospel, seek to shew their owne learning, wit, art, and memory, and so indeed preach not Christ, but themselves,*



themselves, like the old Pharisees, *Loving the praise of men more then the praise of God*: But what, shall *Dauid* the Prophet of the Lord, or rather, the Spirit of God in him, stoupe so low as to speake to the vnderstanding of all men, by similitudes, comparisons, and the like: And shall sinfull man, a worme of the earth, exalt himselfe aboue God, to seeke only to tickle itching eares with the words of mans wisdom?

Seeing Gods Ministers must bee *Vse 2.*  
faithfull Teachers of the trueth of God, and must deliuer the same in the plaine euidence of the Spirit, not with the enticing wordes of mans wisdom; This serues to direct the hearers in the Art of Hearing: They must submit themselves to Gods ordinance, and be ready to know the will of God, we must not haue itching eares, that are not able to suffer wholesome Doctrine, like the Gentiles who despised the Preaching of the Apostles, because it was not stilled with mans painted eloquence,  
N esteeming

1. Cor. I. 21

esteeming it foolishnes. What is this but to stint the Spirit, and to teach the Lord to speake? prescribing the Minister what hee shall say, and restraining our hearing what we will heare? What then will follow but that we shal heare without fruit, and the word to bee vnto vs onely a fauour of death vnto death.

*Doct. 2.*  
Double  
vse of all  
the crea-  
tures of  
God.

Math. 3. 10

Hence we obserue heere a second point of Doctrine, that seeing the Prophet compareth a godly man to a Tree; That of all the creatures of God there is a double vse, one Naturall, the other Spirituall. As a Tree in nature signifies such plants of the earth as bring forth fruit according to their kind. Now besides this naturall signification, it serues to put vs in minde what wee ought to bee; namely, friutfull trees in the Lords orchard, lest if we be barren, or bad, we proue fewell for the fire. A man hauing a tree in his Orchard, if it bring forth nothing but leaues, he will cut it, and prune it, and dung it; but if after all this cost and labor it

it remaine still barren, hee will then hew it downe as good for nothing but fewell for the fire. Hereby wee may see how God will deale with vs: Wee bee all *Trees* here *planted* in the Lords orchard, he doth water vs with the preaching of the Word, hee cuts vs and prunes vs. Now if after much cost and labour wee shall remaine barren still, if the Lord come three or foure yeares, and still no fruite will be found, Hee will then bethinke him to stub vs vp that wee couer not the ground. So by Sowing of corne into the ground to maintaine mans life, our Sauour leades vs to consider of another thing: for as the Sower casts his Seede abroad into sundry sortes of ground, and they according to their nature, bring forth fruit accordingly: Euen so the Minister of the Word, scatters and sowes the seede of Gods word into the ground of mens hearts, and as they be prepared, so they bring forth fruit: So by a Weauers shuttle wee see the shortnesse of mans life, gone

Esay 5.  
Luk. 8. 4. 5.



Verse 4. of  
this psalm

Esay 60.

Reue. 3. 18

in a moment. Dost thou see how the winde driues the chaffe and dust of the earth about, giuing it no rest vn- till it be cleane dispersed away? Oh! consider then how the curse of God shal follow and torment the wicked, and neuer let their soules be at rest, till it consume them. Dost thou lie do wne into thy bed euery night? oh! remember that thou must shortly lie downe in thy graue, be couered with dust, and therefore prepare to die in the Lord. Dost thou see the beauti- full grasse and hearbs of the earth cut downe and wither away? so thy beauty and riches shall fade and pe- rish. When thou seest a stinking ca- rion, there behold a picture of thine owne selfe, for no carion is so loath- some to man, as a rebellious sinner to God. Dost thou put on thy cloths to couer thy nakednesse? Oh labour for the precious robes of Christs righteousness, *That thy filthy na- kednesse do not appeare.* Dost thou but wash thy hands in water, oh la- bour for the blood of Iesus Christ

to

to wash away the spots of thy sins? Dost thou but sit downe to eate and to drinke to nourish thy body, without which it could not liue: Oh consider that thy soule doth much more stand in need of the bread of Life, the food of thy soule? Dost thou see sometimes brimstone burning: oh consider and quake for feare of the dreadfull iudgement of God vpon Sodome and Gomer, that were burned with fire and brimstone; and how all finners shall haue their portion in the *Lake of fire and brimstone*? Dost thou but take a booke into thy hand, and open it leafe by leafe: Oh consider, that the time will come when the *Bookes of thy conscience shall be opened*, wherein all thy sinnes are written one by one, and thou shalt then receiue according to thy workes. And thus wee see that of all the creatures of God, there is a double vse to be made of them: The one Naturall, the other Spirituall, one Temporall, the other Eternall.

Psal. 51. 15

Gen. 19.

Reu. 20.

*Hee shall bee like a Tree planted by  
the Rivers of water.*

**T**HIS part of the similitude,  
doth signifie vnto vs our im-  
planting and ingrafting into I E S V S  
C H R I S T his Mysticall Body, by  
the worke of G O D S Spirit, and  
by the meanes of a true and liuely  
Faith.

This word *Planted*, it is a Meta-  
phoricall speech and borrowed from  
the practise of Husbandmen, who  
first take vp their plants out of the  
nursery or place where they first  
spring vp, and then *Plant them* in the  
Orchard or Vineyard : So fareth it  
with man this *Heauenly Plant*. And  
the comparison holds good in di-  
uers things.

**I** First, for the circumstance of *time*  
when the plants of the earth are  
thus remoued, and that not vsually  
in Sommer, when the heate of the  
yeare is vp, and the sap is gone vp  
into the plant, but in the winter  
time



time this is vſually to bee ſcene for the moſt part. Euen ſo, the time in the which the godly man is planted, it is in the winter time, that is, the time of ſorrow and ſore affliction; not in the Sommer of peace, when all things outwardly may ſeeme to go well with a man, & he ſaith peace, peace; but when God doth giue vnto a man the ſight of his ſinne, and lets him ſee the reward of ſin, euen eternall death: Oh, when a mans ſins doe thus muſter themſelues before vs, and againſt vs; Oh this winter time, this time of affliction and ſorrow: now is the ſeaſon of the remouing of this heauenly Plant *Man.*

Rom. 6.

Secondly, as a Plant is remoued, not when it is fruitfull, but remoued to that end it may be fruicfull: So fareth it with man this Myſticall Tree: Wee are not fruitfull by nature before ſuch time as we are *planted* and ingrafted into Ieſus Chriſt, for till then wee bring forth nothing but bitter and vnſauory fruite; but

2

wee are *planted* to that end we may bee fruitfull, and being once in Christ, we shall then as liuing *Plants* of that *linely Stock*, bring forth fruit incontinently.

In particularly, this *Planting* hath in it two things

§ 1 *Plucking vp.*

§ 2 *Setting downe.*

The plucking vp shadowes out vnto vs three things in the conuer-  
sion of a sinner.

First, our separation from the world, hee cannot be in Christ that hath his rooting still in the earth, amongst the men of the world: and therefore, as wee haue heard before, wee must be carefull, that *wee walke not in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the sconnfull*: They are as so many noysome shrubs that will be ready to fret the tender *Plants* of the Lord, and to annoy them, and therefore wee must bee remoued from amongst them, that is, must haue no secret society with them.

Secondly,

Secondly, it signifies our deliuerance from the power of originall sinne thus: For as a *Plant* once remoued receiues no more iuice nor nourishment from the old earth, from which it is remoued, but from that soyle into the which it is planted: So fareth it with this heauenly *Plant*, being regenerate and ingrafted into Iesus Christ, there will follow such a change of will, affection, vnderstanding, and the like faculties of soule and body, that whereas before they were altogether earthly, carnall, and vaine, so now they minde heauenly things, being sanctified by the Spirit of Grace; and the power of Nature, Rom. 6. that is, that old sap of sinne, being done away.

Thirdly, it signifies a Christian mans sorow for sinne: for as no *Plant* can bee remoued from one place to another, but the axe, and other instrument, of the Husbandman, must bee laid vnto it, and many a roote must bee cut off before it can bee remoued:



remoued: So fareth it with man this *Heauenly Plant* ; the Lords Husbandmen, which are his Ministers, they must bring the Axe of Gods Word, and lay the same to the root of our consciences , and wee must haue many an vnprofitable sprout of nature cut off, before wee can be taken out of nature, and ingrafted into Iesus Christ; the rootes, that is thy affections, that haue taken such deepe rooting into thy profits, into thy pleasures, and the like; All these must bee cut off before thou canst be planted into Christ.

*Doctr. 3.*  
All men  
that are  
not ingraf-  
ted into  
IESVS  
CHRIST  
are mis-  
erable.

Hence marke , in that the Prophet *Dauid*, compares a godly man thus to a *Tree* , not wilde but *Planted*, and that by the *Riuers* of *water*, and that this is a signe of our insiti-  
on or ingrafting into CHRIST  
his Mystical Body whereby we are  
made Members of the same. Hence  
I say, we are taught that all men out  
of CHRIST are miserable , one-  
ly they be blessed that be vnited vn-  
to IESVS CHRIST, and ingraf-  
ted

ted into his myfticall body. Our Sauour speaketh of this when hee compares his Father to a Husbandman, himfelfe to a Vine, and all of vs to Branches: Now hee fhewes, that thofe that bee not ingrafted into him, that they bee but dead and withered boughes, and therefore they muft bee burned in the fire. We are all by nature wilde Oliues, that bring forth nothing but fowre and vnfaoury fruit till wee bee tranfplanted by the Spirit of God, and ingrafted into the fweet Oliue Iefus Chrift. Wee fee this plaine by common experience, take a fcience from a Tree, and vnleffe it bee ingrafted into another Stocke, it will die and neuer beare fruit: So, vnleffe wee bee grafted into Iefus Chrift by faith, and the Spirit of God, wee muft needs wither and come to nothing, but proue fewell for the fire of Gods vengeance. And *Paul* fhewing the eftate of all men by Nature, out of Chrift, faith, that *wee are all dead*  
in

Ioh. 15. 1. 2.  
Rom. 11.

Ephe. 2. 1.  
2. 3.  
Iohn 5. 6.  
Iohn 8. 35.  
Rom. 3. 13.  
Eph. 4. 18.

*in trespasses and sinnes; The children of*  
 Ioh. 3. 3. 5. *wrath; yea the very vassals of the de-*  
 1. Cor. 4. 4. *will, and limbes of Sathan, heires*  
 2. Tim. 2. 26. *GODS vengeance and eternall*  
 Ioh. 8. 33. *damnation, wee are without GOD in*  
*the world, strangers from the common-*  
*weale of Israel, in a cursed and dam-*  
*nable estate. Vnlesse a man bee borne*  
*anew hee can neuer enter into the King-*  
*dome of Heauen. Yea, the Deuill is*  
*called the God of this world, be-*  
*cause all men, by Nature, are his*  
*vassals and slaues, hee reignes and*  
 Rom. 7. 23. *rules in them. Wee are in the deuils*  
 Exod. 1. 11 *clawes, and taken in his snares to do*  
 Colos. 2. 3. *his will. This is the common flauery*  
*of all, high, low, rich, poore, noble,*  
*and simple. Let men boast neuer so*  
*much in outward respects, as some-*  
*times the Iewes did, wee were neuer*  
*bound to any; yet vntill the Sonne of*  
*Righteousnes Christ Iesus doe make*  
*them free, this is their captiuitie. We*  
*reade in what an intollerable bon-*  
*dage the people of Israel were in, in*  
*Egypt vnder Pharaoh: But it can no*  
*way figure out vnto vs the misera-*  
*ble*



ble flauery and bondage that euery man is in vnder the spirituall *Pharaoh* Sathan: for heere the soule, the will, the affection, and all are captiued and held in his snares *To doe his will.*

The vse hereof may serue to humble vs, and to cause the lofty to strike faile, which ioy so much in outward things, riches, honour, beauty, strength, authority, &c. Alas! what of all these when in the meane time thou thy selfe art but a slaue vnto sinne and sathan, a dead and withered Tree, reserued for the fire of GODS wrath, eternal death is thy surest inheritance: If thou hast thy right what canst thou expect but the fire of hell? It is Natures desert, and that which Nature doth aime at: Why art thou then (O man) so secure when thy sinnes haue cast thee into such a dismall estate: Oh let vs labour to come out of it, let vs not suffer our eyes to sleepe, nor our eye-lids to slumber till wee haue got the assurance that wee are taken  
out

Vse 1.

out of the state of Nature into the state of Grace, and to be by faith ingrafted into this true Stock Christ Iesus.

Vse 2.

Ioh. 3. 3. 5.  
Eph. 2. 1. 2.  
2.

Luke 13. 5.

Iohn 15. 6.

Secondly, this shewes that all those that liue and die in the estate of Nature vnregenerate, not borne anew, not ingrafted into Iesus Christ, must needs perish and bee damned for euer. The Apostle shewes that all men by Nature bee starke dead in trespasses and sinnes, and that all by Nature are the children of wrath, as well as others, high, low; rich, and poore; old, yong; learned, and vnlearned: This is that our Sauour saith, *Vnlesse yee repent yee shall all perish.* And againe, *If any man abide not in Mee, hee is cast off as a withered branch, and men gather them and cast them into the fire, and they burne:* Oh! how should this admonish all men to look about them: It is wonderfull to see how men go on from day to day, securely in their sinnes, and neither thinke of heauen nor hell, but perseuer and  
continue

continue in their ignorance, vnbeliefe, and hardnesse of heart, in swearing, contempt of the Word, prophaning the Sabbath, in lying, stealing, adultery, &c. *O consider this yee that forget GOD!* Oh consider the woefull and fearefull estate of all such as liue and die out of Christ in the estate of nature, they must needs perish and for euer bee damned: Oh thinke of this, and the LORD giue thee vnderstanding in all things, that euery day thou risest thou art in danger to loose thy owne soule, and therefore lay this doctrine to heart, and know that it is not good to dally in such points, God will not bee mocked: And therefore now beginne to repent and turne vnto God while it is called to day: Deferre no longer, but repent and seeke to bee reconciled to God while it is called to day.

*Psalm. 50.*

The second part of this doctrine is, that as all those that bee out of Christ, are miserable and cursed, and  
if



Doctr. 4.

Onely the  
regene-  
rate man  
is happy  
& blessed.

Iohn 17.

if they liue and die in the state of Nature, cannot bee saued: So on the other side, all those that are Regenerate, and borne anew, that bee ingrafted into Iesus Christ by Faith and the Spirit of God; so as they be the true and liuely Members of Christ his Mysticall Body, they are blessed and happy. Now that these are blessed it may appeare in that blessed prayer Christ made a little before his passion; Hee begs this at his Fathers hand, *That all the Elect might bee one in Him, and Hee in them:* And this Hee begs often and earnest vnto his Father for; which shewes, that it is a matter of endlesse moment and great importance. Now that such as be one with Christ, are truly blessed, let vs consider a little what great and incomparable benefites we receiue by this our planting and ingrafting into Christ his Mysticall Body.

First, hereby it comes to passe that euery true Beleeuer hath sweet vni-  
on and communion with God the  
Father,

houre, and which shall one day as certainly be executed vpon the wicked, as now they liue.

Now in Iesus Christ, by being vnited to him, and being members of his Mysticall Body, we haue three wonderfull remedies, against these three fearefull miseries.

First, for the bond of obligation against vs, Hee hath taken it away, and nayled it to his Crosse, and crossed and canceled the same with his owne Heart Bloud.

Col. 2. 14.

Secondly, for the stinking filthinesse and corruption of sinne, Christ hath both perfectly obeyed the Law for vs, and also couered vs in his owne righteousness, as *Iacob* in *Esaus* garment.

Rom. 8. 1.

Thirdly, for the most iust and intollerable punishment, Hee stood in our steed vpon the Crosse, and paid the full price and punishment for our sinnes: for when Christ suffered in our steed, it was as much as if we had suffered.

Esay 53. 5.

Gal. 2. 20.

Reu. 1. 6.

The fourth maine benefite which

PAGES MIS



MISSING

*Doctr. 4.*  
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regene-  
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John 17.

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Esay 53. 5.

Gal. 2. 20.

Reu. 1. 6.

The fourth maine benefite which



euery godly man hath, by being one with Christ is, Sanctification: which is a wonderfull and supernaturall worke of Gods holy Spirit, whereby euery godly man, that is a true and liuely Member of Iesus Christ, is freed, both in mind, will, and affection from the bondage and flauery of sin and sathan, and is by little and little inabled and strengthened by the Spirit of God, to will, desire, and approue that which is good, and holy, and to walke in it.

And this Sanctification hath two parts, Mortification, and Viuification: by the former is sinne euery day more and more mortified, weakned, and consumed: by the later, inherent righteousness is put into them, whereby they walke with God in newnesse of life.

Now both these parts of Sanctification are wrought after this maner. First, after the Christian man is vnit-  
ed to Christ, planted into him as into a Stocke, and become a liuing member of his mystical body, Christ  
Iesus

Iesus then by his Spirit workes in him two blessed workes.

First, the godly man ingrafted into Iesus Christ, receiveth power and strength from the death of Christ to die to all sinne: So as the power of Christs death and passion doth kill sinne, and mortifie their corruptions, *For as many as are baptised into Iesus Christ, are baptised into the similitude of his death. Rom. 6. 4.* So as the death of Christ is as a corrasive to eate vp and to consume all rotten flesh, and the corruptions of our hearts, it eates out sinne and frets it away by little and little, till it bee utterly abolished by death when our Sanctification shall be perfected.

Secondly, every godly man receiveth power and strength from Christs resurrection to rise out of the graue of sin to newnesse of life to walke with God in holinesse and righteousness. Even as we see all the parts of the body being ioyned to the head, receive life & motion from it: Even so every Christian, as so



many parts and members of Christ Iesus the Head, receiue from him spirituall life and motion, whereby they walke with God in new obedience.

Vse I.

Gen. 8. 21.

This doctrine doth first of all condemne the doctrine of the aduersary, That man hath free-will in himselfe: wee see here, that this mysticall Tree *Man*, must bee *planted*, hee can not plant himselfe. Indeed man at his first creation had free-will in himselfe, but since his fall, that blessing is now fallen away and vtterly lost in man. And the prooffe of this point may appeare vnto vs, if we will rest vpon the testimony of God himselfe, who professeth thus of man, that *The imagination of mans heart is euill, from his youth vp.* Now what good can bee willed of him who is first *euill*? Secondly, whose heart is a fountaine of all euill. Thirdly, whose imaginations, as streames of that fountaine, are euill, and that not for a time, but euer *from his youth vp.* So that now since the fall  
of



of man, the freedome of mans will to goodnesse is so intralled and eclipsed, as that of our selues wee cannot plant our selues into grace, or into Christ: for wee are as *Trees*, not planting our selues, but must bee planted by God, *For hee shall bee as a Tree planted.*

This magnifieth the free grace of God aboue mans free-will, or merit; for whereas we do faile to plant our selues, yet, as it appeareth by the Text, wee are planted. It is the Lord that must worke in vs both the will and the deed; he must turne himselfe vnto vs, before wee can turne vnto him. This is acknowledged by the Prophet *Daniel* in that worthy prayer of his when hee saith, *Compassion and forgiuenesse is in the Lord our God, albeit we haue sinned against him.* This is taught by the Apostle when hee saith, that *Eternall life is the free gift of God.* Yea our Sauour Christ himselfe doth confirme the truth of this when hee saith; *Euery plant which my heauenly Father hath not planted*

*Je 2.*

*Lam. 5. 21.*

*Dan. 9. 9.*

*Rom. 6. 23*

*Ephes 2. 8.*

*Luk. 12. 32*

*Mat. 15. 13*

*Ephes. 1. 6.*

*1. Pet. 2. 10*

shall bee rooted vp. Yea it is worth our best obseruation, That the whole worke of mans saluation is called by the name of the worke of Grace or of Mercy. And therefore on what part soeuer we cast our eies, we shall see the free grace and mercy of God: Beginne wee at the foundation of all *Gods eternall election*, and come from thence to the period of all *Mans glorification*, and still aske the question from what root each part springeth? The answer must bee, From the free Grace and Mercy of God: It was the free grace and mercy of God, that he should elect vs: It was the free grace and mercy of God, that hee should send Christ to redeeme vs: It was the free grace and mercy of God that he should call vs, that he should iustifie vs, that hee should sanctifie vs; and what can it be but the free grace and mercy of God, that wee shall be admitted to an *Inheritance immortall and vndefiled*? So that wee see here in the whole work of mans redemption by Christ, There is no footing left for humane

1. Pet. 1. 4.

humane merite : For the free grace and mercy of God and mans righteousness cannot possible stand together, they will neuer admit any composition, and therefore we must conclude for the whole worke of mans Redemption, and say; *Not vnto vs. Lord, not vnto vs, but vnto thy Name giue the glory.*

Lastly, seeing all men out of Christ bee miserable, and those onely that bee in Christ be blessed, let vs labour while wee liue, to bee assured of this, that wee are regenerate, that wee are the true, and liuely members of Iesus Christ. All men say they hope to bee saued, but those that be planted and ingrafted into him, none but they that bee regenerate and borne anew, none but such as do repent and beleue in Christ Iesus, and bee the true and liuely members of his Mysticall Body.

And to the end that wee bee not decciued in so weighty a matter, but that wee may assuredly know whether Christ dwell in our hearts by his Spirit,

Vse 3.

John. 3. 6.  
Rom. I. 16.  
I. Cor. I. 21



Spirit, and we dwell in him by faith, so as we be true and liuely members of his mysticall Body; let vs try it by these two waies. First, by the power of Christs death: Secondly, by his resurrection. If thou bee a member of Christ, thou shalt finde the power of Christs death, daily crucifying the old man, and eating out the corruption of thy nature: for as wee see in a mans body, when there is much dead flesh in a wound, they lay corzie medicines to it, to eate it out; so the death of Iesus Christ applyed to our hearts by faith, doth fret and eate out as a corzie, the corruption of Nature, our dead flesh: So as Christ by his death maketh all his members die vnto sinne, so as they can not liue in the bondage and slavery of sinne.

Rom. 6. 1.

2 3.

Rom. 6. &

7.8.

Now then proue your selues, you hope to bee saued by Christ Iesus: But bee not deceiued, Christ died for none but such as bee vnited to him, his true and liuely members: And none are his members but

but such as find and feele the power of his death, to mortifie, kill, and weaken the power of sinne, and naturall corruption. Doe you then find sinne to die in you? Doe you finde the strength of your corruption to bee abated, the heate of it to bee alayed? Doe you feele Christes death fretting it out, so as you can say; I hate sinne, I abhorre sinne? It is as bitter as Wormewood vnto mee. Doe you finde this change in your liues, that you leaue your old finnes, labouring to get out of ignorance, to leaue swearing, lying, stealing, drinking, whooring, &c. then your case is good, it is an euident token that you are ingrafted into Iesus Christ. But if on the contrary part you finde that sinne is as strong now as euer it was, and that you are the same now that you were seuen yeares agoe, now dying to sinne, and rising to newnesse of life. Oh deceiue not youe owne soules any longer! your case as yet is fearefull, you bee not the liuely members



members of Iesus Christ; but wilde Oliues, dead branches, good for nothing but fewell for the fire.

The second  
property  
of this tree

*Which bringeth forth her fruit  
in due season.*

This Tree  
whereun-  
to the god-  
ly man is  
compared  
is most like  
to bee the  
palme tree  
*Maler. in  
Psalm. I.*

*Palmi gaudet  
et riguis  
totoque ani-  
mo bibere  
gaudet. Pl.  
lib. 13. 4:  
Plai. 92. 12*

**T**His is the second property of that Tree whereunto a godly man is compared: namely, as it is wel planted and seated by the *Riuers side*, where it hath continuall iuice and nourishment, and is well watered: Euen so likewise it is fruitfull, and yeeldeth sweete and pleasant fruit to him that planted it. And that *In due season*. Euen so the godly man being ingrafted into Iesus Christ, as by a riuers side, and being a liuely member of his Mysticall Body, hee bringeth forth much good and pleasant fruite, and that in *Due season*: When as it may best stand for the glory of God, and the good of man.

Heere wee see then who are the  
true



trne and liuely members of Iesus Christ, who is a true godly man: and who is planted as this good Tree in Iesus Christ the true Vine. Namely, such as bee carefull and endeavour themselves continually to bring forth the blessed fruite of a godly and Christian life; *Euery Tree is knowne by his fruite*: A Tree is not knowne by his rinde, nor barke, nor branches, nor yet by his leaues, *But euery Tree is knowne by his fruite*, *Matthew* the twelfth chapter and the foure and thirty verse: a good Tree cannot but bring forth good fruite, and a bad tree cannot but bring forth bad fruit: So euery man is knowne by his fruite: Hee that is a godly man, and a true and liuely member of Iesus Christ, can not but bring forth good fruite, euen the fruit of good workes, and a godly life: so a wicked man cannot but bring forth bad fruit, the workes of darkenesse, of a wicked and vngodly life. We see if a grift or scienc bee set into a good Stock, and take

*Doctr. 5.*  
Members  
of Christ  
are euer  
fruitfull.

Mat. 21. 19

take aright, it will appeare by the yeelding of fruit. But if it doe not prosper, then it withers and dies, and is good for nothing but the fire. So if any man seeme to bee a Christian, and to be a member of Christ Iesus, and yet bring not forth good fruite; Surely his estate is fearefull; while he is vnfruitfull, he must be pulled away as a withered branch, and to the fire he must go. A true Christian must not be like the tree which Christ Iesus cursed, which had leaues and no fruit, but he must be like to the *Tree planted by the riuers side, that will bring forth fruit in due season.* Ye that which is more, *They bring forth fruit in their age.* Psal. 92. 14. whereas euill men, as the Apostle S. Paul saith. 2. Tim. 3. 13 *wax worse and worse,* and fall away from God daily more and more: this was the summe of the Doctrine of Iohn Baptist to his hearers, that they would *Bring forth fruit worthy amendment of life.* Mat. 3. 8. And the like is vsed by the Apostle, *Let your conuersation be such, as becommeth the Gospell* of



thing else but that grace of God in a mans heart whereby he belceues the promise of saluation and the promises of the Gospell, and applies them to his owne soule, and therefore Saint *James* saith; *Shew mee thy faith by thy workes* : Dost thou delight in the Law of God, and loue his Word? Dost thou delight in his worship, and calling on his Name? Dost thou find thy faith to *Purifie thy heart*? This is some part of that fruite which God requireth of thee : This fruite *Peter* brought forth, *Thou art Christ the Son of the liuing God*: *Math. 16. 16.* This was the fruit that the Disciple *Iohn* brought forth: *Wee beleene and know that thou art Christ the Sonne of the liuing God*, And indeed this is the first stone that is to bee laid in the building vp of a Christian, and therefore very fitly called a *Foundation*: and the *Collossians* are said to bee *Rooted, and Built, and Stablished in the Faith*; *Col. 2. 27.* And indeed, this is that sure foundation that shall beare vp the whole frame of our  
P soules

James 2.

Acts 15. 9.

Ioh. 6. 69.

Ioh. 11. 27.



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Mat. 21. 19

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P                      soules

James 2.

Acts 15. 9.

Ioh. 6. 69.

Ioh. 11. 27.

Aet. 15. 9.

Note.

soules against all windes and weathers. It is the first worke of change in the heart, and the first difference betwixt man and man, when God *by faith purifieth the heart*: It will suffer no vncleane thoughts, vnlawfull lusts, or wandring motions to harbour there, it guideth the affecti-  
 ons, loue, hatred, sorrow, &c. Such a man loues nothing more then God, hates nothing more then sinne, reioyceth in nothing more then in doing the will of God, and sorrowes for nothing more then that hee should offend so good and gracious a God. Againe, it is the foundation of all our obedience;  
 Heb. 11. 6. *For without faith it is impossible to please God*: And without it wee can neither pray, heare, or performe any duety that shall bee acceptable with God.

2  
 Of repen-  
 tance.

The second is the fruite of *Repentance*, whereby a man is humbled for his finnes past, and is affraid of sinne in time to come. This fruit of Repentance is of absolute neces-  
 sity



city to saluation, according to that of our Sauour, *Except yee repent, yee shall all perish. Luk. 13.5.* And onely godly sorrow must worke this true repentance in a man: *Godly sorrow causeth repentance in a man to saluation:*

2. Cor. 7. 10

And therefore in the Scriptures are recorded the mournings of the godly in the daies of their humiliation.

*Dauids Fainting: Psal. 6. 6. Ezechias chattering like a Crane: Esay 38. 14. Iob abhorring himselfe in dust and ashes.*

*Peter weeping bitterly. Math. 26. 75.*

*Mary Magdalene washing Christs feete with her Teares: Luke 7. 38. And Paul*

*crying out, O wretched man that I am! Rom. 7. 24. Wee must mourne*

*with these heere, if wee will reioyce with them heereafter: And surely if*

Psal. 126. 5

*there were neither heauen nor hell, neither reward nor punishment, yet the godly would sorrow for sinne; for offending their good and gracious God and louing Father. Besides this sorrow in a godly man for his sins past, he is exceeding affraid of sin in time to come: as Dauid was, who*



prayed vnto God so earnestly, that hee would *Stablish him with his free Spirit: Psalme* fifty one, and the tenth verse: That seeing hee had such woefull experience of his owne weakenesse, he prays vnto the Lord that hee would giue him his preuenting grace that hee might neuer fall into the like sin againe. So the godly Israelites in *Ezra* his time, *Ezr.* 9. 10. 3. when they had with griefe of heart bewailed their sinnes vnto God, they resolue to make a *Covenant with God*, and solemnly to bind themselves to put away their strange wiues, whereby they had so much dishonoured him. And so it is with all the faithfull, euen as a good child hauing by his vntowardnesse vexed his father, is carefull afterwards to please him againe by all meanes possible. Well then, dost thou finde these fruits of true repentance in thee? art thou grieued, and euen payned at thy heart for thy wicked life, for thy ignorance, vnbeleefe, hardnesse of heart, thy neglect

lect of prayer and calling on Gods Name? Art thou grieued for want of reuerence in Gods wotship, for thy abusing Gods Name by swearing, cursing, and banning, for contempt of his Word and Sacraments, for prophaning of his Saboaths, carelesse gouerning of thy Family, for thy malice, vnbeleefe, vncleane, proud, and couetous thoughts, drunkenesse, vncleanesse, and the like? Againe, dost thou finde in thee an earnest desire to walke with God, in obedience to all his Commandements, to liue in no knowne sinne, but in all things to please God to the vtmost of thy power. These be the fruites of righteousness whereby wee are knowne to bee of God.

The third is the fruite of *New Obedience*, or of a godly life, both in the obedience of Gods Lawes in the first and second Table: Christ makes this the eare-marke of his sheepe, *To heare his voyce and follow him. Ioh. 10.* And wee are willed by the Au-

<sup>3</sup>  
Of Obedience.



Heb. 12. 1.

Psa. 119. 32

Psa. 119. 1.

Psal. 15. 2.

thour of the Epistle to the Hebrews, to *cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and to runne with patience to the race that is set before vs.* This was godly Dauids resolution: *I will runne the way, of thy Commandements;* and Dauid describing the true worshippers of God, saith; *They goe on from strength to strength, seruing God in truth of heart, without hypocrisie:* And it is said here, That the fruit of a godly man doth *neuer fade:* And howsoeuer the worke of mortification is neuer perfected in this life, but that the remnants and reliques of sinne will still remaine euen in the godly themselves, yet they euer sinne with griefe of heart, and CHRISTs death doth set such a worke - against all sinne, that the regenerate man can truely say; *It is not I, but sinne that dwelleth in mee:* So then, if thou desirest to please God in all his Commandements, at all times, and in all places, and to doe all duties of loue vnto men required in the Commandements



dements of the second Table, shewing thy fruites in doing good to the poore distressed Members of Iesus Christ, feeding, cloathing, and comforting them in their need: In thy generall calling to bring forth the fruit of godlinesse, to bee much and often exercised in Prayer, Hearing, Reading, Meditating, &c. As also in thy particular calling to do thy duety with faith and a good conscience, without fraude, guile, deceit, &c. These be the fruits that are required in all those that are the Members of Iesus Christ, and ingrafted into his mysticall body.

This Doctrine doth flatly condemne all such, as vnfruitfull and barren Trees, as bring forth no fruit of a godly, righteous, and religious life, such as liue in continuall ignorance, blindness, hardness of heart, in contempt of the Word, prophanation of the Sabaoth, our ciuill honest men which are so much admired; if they bee not

Vse 1.

Math. 7. 17

Luke 9.

good Christians, who should? And if they bee not saued, I know not who should goe to heauen: Well, euery good Tree brings forth good fruite; Where bee your good fruites? No fruit of faith, no fruit of repentance, nor new obedience; but in stead thereof the fruites of infidelity, hardnesse of heart, and disobedience: Alas! that poore soules should thus goe blinde-folde to hell, to thinke that such should be saued; what then should become of hell? As though a man might be a true member of Iesus Christ, and ingrafted into his mysticall body, and yet bee barren of good fruite; No, no, it cannot bee: for there is such a liuely power in this stocke of life, Christ Iesus: That they who are once ingrafted into him, bring forth fruite incontinent; As wee may see in the Thiefe vpon the Crosse, what fruite hee bare in an instant of time: confessing first his owne sinnes: secondly, reprobuing the sinnes of his companion: Thirdly, cleering Christ  
to

to be innocent ; Lastly, praying that Christ would remember him when hee came into his kingdome : And this wee may see in *Zacheus, Lydia, &c.* Who were no sooner conuer-  
 ted, but brought forth fruit incontinently : And yet wee see how many dry, fruitlesse, and barren trees deceiue the world, as the figge-tree Christ : Oh hee is a very honest man, keepes a good house, doth no body harme, a very kinde and euill honest man, &c. Well, is this all ? This will not serue to proue him a good Christian : *For now is the Axe put to the roote of the tree, every Tree that brings not forth good fruite, is hewen downe and cast into the fire.* Wee know what became of the fig-tree that had goodly leaues and faire shewes, was it not accursed ? And the tree that the Husbandman digged, and pruned, and watered ; was it not in the end hewen downe and reserued for no other vse but fewell for the fire ; and this will be the end of many of our ciuill honest men,

Math. 22.  
 Actes 16.

Math. 3. 10

Iohn. 15. 6.  
 Esay 5.



men (so called) whatſoeuer they thinke of themſelues, or others conceiue of them.

Oh then how fearefull a thing is it to bee trees bringing forth leaues and no fruite, as is the condition of all hypocrites: For they ſhall finde at laſt what it is to bee as a barren Tree in the Lords Vineyard; For that ſhall bee taken away from them which they ſeeme to haue, as proud *Iſabell* and her painted face ſhall both of them periſh together: On the other ſide, the elect of God that bring forth fruite as well as leaues, they ſhall both bee preſerued together, and grow in grace and knowledge heere in this life, and at the laſt, when theſe daies of ſinne ſhall haue an end, they themſelues ſhall bee gathered into the place of reſt, the Syon of the Lord, and their workes ſhall follow them: *Reu. 14. 13.* And howſoeuer workes iuſtifie not a man, being the beſt of them weak and imperfect heere, yet by our workes, as the euidence of our vertues,

tues, wee shall bee iudged, at the last.

This shewes that their estate is ten times worse and more fearefull, that brings forth nothing but cursed and bitter fruite of sinne and disobedience: A Husbandman will not suffer a Tree to grow in his Orchard, if it either bring no fruit, or else bitter, sowre, or vnflauory fruite, so bad as none can eate them, nor there is no vse of them, but will hew it downe, and cast it into the fire Oh! then *Consider this yee that forget God; yee that liue in continuall practise of sinne; you that bring forth no other fruite but horrible Oathes, Blasphemy, Drunkenesse, Whooredome, &c.* That by the Axe of Gods vengeance, yee shall bee hewen downe and to the fire yee must go. If Trees as bee barren and bring forth no fruit shall be destroyed and cast into the fire, how much more, such miserable wretches, whose whole life is nothing else but a heaping of sinne vnto sinne, and all

Vse 2.

Math 3.10  
& 25.41.  
Heb. 6.7.



all prophaneſſe againſt God, and man? If the rich man were damned that did not giue of his bread to poore *Lazarus*, good Lord what ſhall become of thoſe that take away and (as it were) grind the faces of the poore? In a word, if the not being fruitfull in good workes ſhall bee puniſhed ſo ſharply and ſeuerely, what ſhall then become of thoſe that euen abound in all manner of moſt abhominable ſinne and iniquity? *Oh! conſider this yee that forget God, leaſt I teare you in peeces, and there be none to deliuer you.*

*Vſe 3.*

Let this admoniſh euery man to try himſelfe to looke vnto his owne ſoule. Thou art a Tree in Gods Orchard, the Lord hee husbands thee, doſt beſtow coſt on thee, to water and dreſſe thee by his Word and Sacraments, Mercies and Iudgements. Well, Hee comes to ſeeke fruit of thee, it may bee hee hath come three, foure, ſeuen, or ten yeares together, and ſtill thou haſt no fruit, but remaineſt ſtill a barren Tree:  
Well,



Well, the Lord will not alwaies stay and waite for fruite at thy hands: *Luke* the thirteenth chapter and ninth verse: But wil say to the Vine-dresser, *Cut mee this fruitlesse and barren Tree downe, why doth it couer the ground and keep it barren?* as it is in the fifth chapter of *Esay*. The ground that receiveth the raine that comes often vpon it, and brings forth fruite meete for him that dresses it, receiues a blessing: But that that brings forth Thornes and Bryars is sentenced with a curse, whose end is to be burned. *Hebrewes* the sixt chapter, and the seuenth and eigth verses. If yee haue not yet begun, beginne now to bring forth fruite, I meane the fruiies of *Faith*, the fruites of *Repentance*, and the fruites of *Obedience*, of a godly life and conuersation: If yee haue begun already, oh labour then to do it more, bring forth more, and more better fruit to abound in good works: such trees as these are, shall be spared, and not destroyed: *Deuteronomy* the twentieth chapter and the nineteenth verse: But  
such

such trees as bring forth no fruite,  
*Hew them downe, why cumber they the  
 ground?*

*In due season.*

The time  
 described  
 when a  
 godly man  
 doth bring  
 forth fruit

**T**Hat is, in time conuenient when  
 it may most serue for GODS  
 glory, and the good of our Neigh-  
 bour. So that here wee haue a  
 further condition of this Tree  
 set out by the circumstance of the  
 time: *That it bringeth forth fruite in  
 due season*; And wee know it is a  
 commendable thing in our grounds,  
 and so in our trees, that they bring  
 vs out their fruite in their *season*.  
 If our Corne should not bee ripe  
 till the Summer were ouer, or our  
 Trees beginne to bud in the Spring  
 before Summer come, men would  
 looke to reape but small fruite:  
 Well, as this is commended in our  
 ground; and in our Trees; so is it  
 no lesse commendable in our selues,  
 and a true note of a godly man,  
 and

and a blessing proceeding from his ingrafting into Iesus Christ, that hee likewise bring forth fruit *in due season.*

In this obserue the godly care, and the heauenly wisdom of a godly man, and one that is the child of God: that hee waites and watches his time, and then readily takes the occasion to doe good. Euery thing hath his time and season: *Seek the Lord while hee may bee found, and call vpon him while hee is neere. Esay. 55.6.7.* Out of which words wee gather that as there is a time when the Lord will bee found of them that seeke him (which time is a godly mans *Season*, for now doth hee seeke the LORD) so there is a time when the Lord will not bee found, and that a blessing cannot be obtained at his hands; though a man seek it with teares, as *Esau* did, for so saith the Lord: *Because I haue cryed and called vnto you and yee would not heare: Therefore the time shall come, that yee shall cry and call vnto mee and*

*Doctr. 6.*

True note of a godly man to waite all opportunities to do good.



*I will not answere, Prou. 1. 24. 28. Againe, Exhort you one another daily, while it is called to day. Heb. 3. 13.* For our Hearing, for our Reading, Praying, Singing, and meditating, &c. There are times for each of these, which the godly man doth in no wise omit. And of this there is great reason: for shall we not be as carefull of the performance of our duties herein, as wee are in our owne affaires? In our plowing and sowing, our reaping and gathering in, our putting off of our cattell, and tilling our ground: men know their times, and take their opportunities, euen then when it shall stand with their best aduantage: Oh that wee could bee as wise for our soules, to purchase the true treasure which wil make vs rich vnto saluation, as wee are for these temporall things which doe last but for a time? surely it is the care of the godly man: as the mariner watches for the winde, and when it comes, hoyses vp saile: as the Captaine and Souldier in the field

Esay 1.  
Gen. 43.

field waite their time: yea, and as the Birds, Swan, and Crane, the beasts, Swallow, and Pismire, waite their times, and then take the occasion and season offered; so the childe of God doth in his heauenly wisedome waite the time, and take the occasion to doe good. As *Ioseph* in the seuen yeares of plenty, prouided for the seuen yeares of dearth; so the godly man bringeth forth fruite in *due season*, that is, in time conuenient. As when the Lord cals man to repent, hee repents; when occasion is to pray, hee will pray; when the season is to heare, hee will heare; when to reprove, hee will reprove; when to giue to the poore, hee hath his hand ready: so as when occasion is offered hee takes it. Yea hee waits and watches for it, as *Lot* did to entertaine strangers at his Tent doore, *Gen. 17.* and as that poore man in the Gospell, who lay at the poole of *Bethesda*, waiting for the mouing of the water. *Ioh. 5.*

This reprocues the folly and carelesnesse

Q

Vse 1.



lesnesse of most men, who neither wait the time, nor yet take the occasion offered; The Lord calls men to prayer, to calling on his Name, they make light of it; the Lord calls men to heare his Word, men contemne it; the Lord offers occasion to reprove sinne, they will not open their mouth to reprove the swea-  
rer, blasphemmer, cursed speaker, &c. The Lord offers occasion to relecue the poore, they shut vp the bowels of mercy against them. In the matters of the world, Oh men are wise to take their time, the merchant, the mariner, the Husbandman, &c. But in the matters of God, which concerne the saluation of our soules, we are like that sicke man that let euery man step in before him. Well, if we belong vnto God, it will grieue vs at the heart, that wee haue not done our duty, that wee haue omitted our occasions of doing of good; whether to heare, reade, pray, reprove, or to giue vnto the poore: Well, let vs *now seeke the Lord while hee*



*hee may bee found:* let vs not with the  
 slouthfull seruant, deferre till our  
 Maisters comming. How many bee  
 there that say, that they will now  
 liue in ease, in ioy, and will take their  
 pleasure, and follow their sports, and  
 when they be old, then they will re-  
 pent and serue God, and giue them-  
 selues to prayer; but let none thinke,  
 if they do spend the flowre of their  
 youth in lusts and pleasures, in the  
 seruice of sinne and sathan, that God  
 will accept of their rotten old age:  
 no, the deuill shall haue the dregs as  
 well as the wine.

Eccl 12.1.

Hence wee obserue in the second  
 place that Gods children are neuer  
 voide of the fruites of faith, but  
 haue them in them continually to  
 their endlesse comfort. Other Trees  
 oftentime fall to degenerate and to  
 grow out of kinde, and if they doe  
 hold out a long time, yet age at the  
 last makes them to decay and to die,  
 albeit you dig and dung and water  
 them neuer neuer so much, it cannot  
 keep them from wasting and wither-

Vse 3.

Q 2

ring:

Ioh. 15. 1. 2

ring: but it is not so with the godly men, which are planted by *the riuers of water* in Gods Church; for euen in their old age, they bring forth aboundance and store of fruite, albeit they be neuer so old, yet whensoever the Season requires some fruit of a godly man hee is euer ready to performe the same, being that hee is continually watered by the working of his Spirit: and this is confirmed by that of our Sauour Christ, *I am the true Vine, and my Father is the Husbandman, every branch that beareth no fruite in mee hee taketh away, and every branch that beareth fruite hee purgeth it, that it may bring forth more fruite: So that being once Planted by these Ri- uers of waters, wee shall then incontinently bring forth fruite.*

*His leafe shall not fade.*

The third  
propertie  
of this tree  
wherunto  
the godly  
man is com-  
pared.

**T**His is the third point of the description of this Tree, to the which a godly man is compared; namely, by the flourishing estate of it,

it, *That her leaues do not fall*: They wither not, nor dry not, but alwaies flourish and are greene: of this sort is the Oliue tree, the Bay tree, the Lawrell tree, and the Box tree, they are alwaies greene and flourishing, the heate of the Sommer, nor the cold of the Winter, doth not parch or wither them, but they keepe their vigor and colour at all seasons. Now this doth signifie vnto vs the constancy and the perseuerance of the godly: For as the Tree planted thus by the fresh springing waters doth alwaies flourish, and is euer greene, neither is it ripped either with the heate of Sommer, or cold of Winter: So the godly man that is truly regenerate, hee is constant and doth perseuer euen vnto the end.

*Plal. 92. 12.*

Hence wee learne that it is not enough for a man or woman to begin well, or to take some liking of Religion, to haue some good motions, as to reuerence Gods Ministers, to desire to heare them, to ioyne with the people of God in prayer, to bring forth

*Doctr. 7.*  
Perseuerance required in each child of God.



forth some good fruit in outward re-  
 formation of life, &c. vnlesse he per-  
 seuerer, persist and go on vnto the  
 end. *He that indures to the end shall be*  
*saved: And, Bee thou faithfull vnto*  
*death; and I will giue thee a Crowne of*  
*life. If a righteous man leaue his righ-*  
*teousnesse, &c. Hee that puts his hand*  
*to the Lords Plough, and looketh backe,*  
*is not worthy of the Kingdom of Heauen.*  
 Againe, it had beene better for them  
 that they had neuer knowne the waies of  
 godlinesse, then afterwards to fall away.  
 And therefore in the Scriptures such  
 as haue had some beginning, and  
 after fallen away, are noted to haue  
 beene exceeding wicked men: As  
 wee see in *Iudas*, first a Preacher and  
 an Apostle, a man well esteemed,  
 that had excellent giftes to Preach,  
 Pray, and cast out deuils, afterward  
 an hypocrite, a thiefe, a traytor, a re-  
 probate: *Herod* had many things in  
 him at first, reuerenced *Iohn Baptist*,  
 heard him gladly, did many things at  
 his request, yet afterwards a bloody  
 persecutor. *Demas* once a sound pro-  
 fessor

Mar. 24. 13

Reu. 2. 10

Eze. 18. 24

Luk. 9. 62

2. Pet. 2. 21

Math. 27.

Mar. 6. 20.

2. Tim. 4.  
10.

fessor as it seemed, and one that was decre vnto *Paul*: but afterwards left his profession, and fell in loue with the world, like the Church of *Ephesus*, lost their first loue, and grew worse and worse. So that let all men know, that though they haue many excellent gifts and graces of Gods Spirit, Knowledge, Faith, Repentance, Zeale, Patience; yet all is nothing worth, vnlesse they hold out in faith, repentance, and obedience, and maintaine faith and a good conscience, euen vnto the end. If a souldier should be cunning and skilfull, knowing how to fight and handle his weapon well, and yet should turne his back and play the coward, hee is but a cowardly souldier, and not worthy of the Crowne. And therefore it, is a speciall duty required of euery Christian to continue stedfast; *Be thou faithfull vnto the end, and I will giue thee a crowne of life.*

Reu. 2. 4.  
Col. 2. 6.

Reu. 2. 26.

Hence wee see that it is a dangerous thing to reuolt and goe backward in matters of religion to loose

Vse 1.



our first loue; it is a fearefull signe of a Reprobate & Cast-away, when men slacke hand, and slip necke out of collar, grow carelesse in the seruice and worship of God: for a man to grow there is some hope, though hee doe but creep on in Religion: But for a man to goe backward, or to stand at a stay, is dangerous: For it is certaine, not to goe forward in Gods matters, is to go backward; not to increase, is to decrease; not to grow better, is to wax worse. It is a hard matter to make a good beginning, wee are not easily brought to set foote forward in the waies of godlinesse, but then to trippe while we are in our iourney, and to waxe weary of well-doing; this is a fearefull sinne. Well then, lay this Doctrine to heart, examine your selues, see how yee grow, whether as good

Ezech. 47. trees in Gods orchard, being so watered with the riuers of water of the Sanctuary, and fed in the greene pastures. If a child goe to Schoole and do not increase in knowledge,  
learning



learning and education: all money and paines is ill bestowed. If a Tree be planted, and doe grow worse and worse, it is time to cut it downe: Well, we be trees in Gods orchard, The Lord hath planted vs by the *Ri- uers of waters*; when a great number about vs bee in a barren soyle, and haue no meanes: And for vs not to grow, but rather to decay, it were the next way to prouoke God to bring his Axe and to hew vs downe: And therefore proue how you hold your owne, how you grow in know- ledge, faith, repentance and obedi- ence. And aboue all things, take heede that you decay not in grace, goe not backward, loose not your first loue. I feare me it may bee said of vs, as Christ said sometime to the Church of Sardy, *Thou hast a name that thou livest, take heede thou bee not dead, Renelation chap. 3. vers. 1.* Repent therfore and amend, that the things in thee ready to dye may bee recovered.

Heere is a notable meanes to try Vse 2.  
hy-

hypocrites from good Christians, hee that is sound-harted, and truly humbled, and regenerate, will perseuere, and grow in grace, hold out to the end, so as their workes shall be more at last then at the first; yea the godly man is like the tall Cedar, the more it is shaken with stormes and tempests, it takes the deeper roote, and growes the faster, like the Camomile, the more it is troden on, the more it growes; or like some precious stones, neuer shine brighter then in the darkest night; or like perfume, neuer so sweete as when it is rubbed and chafed; or gold, neuer brighter then when it is fined in the fire. The word of God is plaine, for this *Abraham* in all his iourneyes and trauels, though he met with many and dangerous enemies, yet hee was most constant in his faith, *Dauid* in all his troubles, yet still was religious. The children in the fire, most glorious conquerours. *Daniel* in the Denne, a blessed man: *Iob* in his greatest extremity, a patient man.

man. *Paul, Peter*, and the rest of the Apostles neuer shewed themselves more worthy men then in great trials, and stormes of persecutions: so that you see a godly man is wel compared to a strong Oke, or Cedar, or rather a Palme Tree, that neuer looseth his leaues, fruite, and greenesse, no not in the bitter stormes and blasts of Winter. So the godly man doth not shrink in the wetting like vnto a peece of sale-cloth, but doth perseuere, and is constant euen vnto the end, *His workes are more at last then at first.*

But come to an Hypocrite, a counterfeite Christian, a false professour of the Gospell, you shall see they be like painted Sepulchres, faire without, but foule within, like to emptie vessels, which make great noise, and haue no liquor in them, like a peece of sale-cloth, which being drawne out, and set on the Teint-ers, will quickly shrink in the wetting: they bee like to false friends, that will hang on like burres, while there



there is some gaine to be gotten, but they will faile a man when hee hath most neede of them: so long as it is faire weather, and there is no danger in professing of the Gospell, they wil seeme forward, and very zealous, as though they were the onely men in the world: but if there come any matter of danger, if the Sunne grow hote, or if stormes or tempests do arise, that is, troubles and persecutions for Religion sake, and the Gospell sake, they will then hide their heads, and professe no longer. All the goodly leaues and shewes they made will wither and come to nothing, then they will appeare in their kind. Such our Sauieur Christ likeneth vnto Corne in the stonie ground, which makes a faire shew for a time: But when the Sunne ariseth it withers away: Euen so these kinde of Professours, if any tryall or trouble do come for the Gospel sake, or that for their profession they should loose the fauour of some great men, Oh! then they thinke it the safest way to sleepe

Luke 8.

leepe in a whole skinne; then they wither away, and then they shewe they did professe the Gospell, not in truth and syncerity for loue to the Gospell, but for some other respect, namely, for some hope of gaine, or honour, and fauour of men, or for praise of the world.

Let this admonish vs all, as wee doe loue our owne soules, to labour for Constancie and Perseuerance, that wee may hold out vnto the end, that our workes may bee more at last then at first; that we cast our account afore-hand what it will cost vs to be religious indeede, that wee bee sure to digge so deepe, that we lay the foundation of our Faith vpon the Rock Christ, and for want of this godly care and circumspection afore-hand, many haue at the first giuen their names to Christ, who afterwards when they were to take vp the Crosse of Christ, haue gone out and turned their backs vpon Christ. *Saul* beganne well, but afterwards he waxed worse, and  
in

Vse 3.

Mat. 24. 13.

Reu. 2. 10.

Luk. 24. 26

Math. 7. 26

2. Chron.

24. 17.



in the end became an open persecutor. *Ioash* behaued himselfe vprightly all the dayes of *Iehoiadah*, and repaired the house of the Lord; but after his death hee fell to idolatry. What did it profit *Lots* wife to goe out of *Sodome*, insomuch as afterward she looked back, and was turned into a Pillar of Salt? So then we see here, that it is not enough to purpose well; it is not enough to begin well, neither is it enough to proceede well, it is required of vs to perseuere well, and to continue in a constant and settled course euen vnto the end.

*Doctr. 8.*

By our v-  
nion with  
Christ we  
are made  
sure of per-  
seuerance

Last of all, in that it is said heere, that the *Leaves*, that is to say, the faith of a Christian, *shall neuer fall*. Hence I gather, that no elect Childe of God, that is truly regenerate and borne anew, and a liuely member of Christs mysticall body can perish and finally fall away. For *whom* God predestinateth, *him* hee calleth, *whom* hee calleth he iustifieth, *whom* he iustifieth, he glorifieth. *Rom. 8. 30.* The gift and cal-  
ling



*ling of God is without repentance. My sheep heare my voyce, and follow me. And I giue vnto them eternall life, and they shall neuer perish, neither shall any man take them out of my hands, Ioh. 10. 27, 28. 29. And the reason is, Wee beare not the roote, but the roote beareth vs. Our saluation doth not depend vpon our selues; for then indeed wee were in danger to fall away euery moment of an houre; but it dependeth vpon him, because we are in him: and through him we grow and increase: yea, the older wee bee in Christ, the more doe we fasten our roote and flourish. They which are planted in the Courts of the Lord, shall flourish in their old age, and bring forth much fruit.*

And whereas other Branches are many times pulled from their stocke either by the violence of the wind, by the hands of men, or at the least consumed by length of time; It shal not bee so with them that are, in Christ: for they are kept by him, as the root bearing branches. Because

I am not altered nor changed, therefore are you not consumed, Oh yee sonnes of *Iacob* ! And therefore right happy is the state of that man who is in Christ Iesus : *For neither life nor death, things present, nor things to come, shall separate him from the loue of God.*  
*Rom. 8. 38.*

Argument  
 to proue a  
 Christians  
 perseue-  
 rance.  
*Phil. 1. 5. 6*

And this comfort is confirmed to vs by most sure Arguments. The first is taken from the Nature of Almighty God : *Hee is faithfull which hath promised.* And, *I am perswaded,* (saith the Apostle) *that hee who hath begun this good worke, will performe it untill the day of Christ.*

*Rom. 6. 5.*

The second is taken from the nature of that life which Christ communiceth to his members, *We know that Christ being raised from the dead, dieth no more :* this life of Christ is communicated to vs, so that it is not we that liue now, but Christ that liueth in vs.

*1. Pet. 1. 23*

The third is taken from the nature of that seed whercof we are begotten : *Wee are borne anew, not of mortall*



*mortall seede, but of Immortall:* Now as the seed is, so is the life that comes by that seed, our life therefore must needs bee immortall.

This confuteth a damnable Doctrine of the Papists, who hold and teach, That a man elected, called, iustified, and sanctified, may for ever fall away and bee damned: That hee which to day is the deere childe of God, to morrow may become the childe of the deuill: To day a member of Christ, to morrow a limb of the deuill; to day an heire of saluation, to morrow an heire of damnation: Now what doctrine can bee more deuilish and vncomfortable? this is nothing else but to set vp a gibbet to torment the poore soules of Gods children, to ouerthrow the nature of Faith, to make God feeble and weake, or foolish and vnwise, which is manifest Blasphemy; but we see heere the Word of God tels vs this cannot bee: *For what shall separate us from the loue of God in Christ: Nothing?*

Vse 1.

2. Pet. 1. 10.  
Psa. 15. vlt.  
Rom. 8. 1.  
& 8. 36.

R

This



Vse 2.

This may serue to reprove another sort of men, who are ready to abuse this doctrine. Tush; saith the carnall and loose Christian, it skils not then how a man liues, whether well or ill, hee that is Elected, and is a Member of CHRIST shall bee saued, and hee that is reiectēd shall bee damned, though hee liue neuer so well; therefore they take liberty to sinne, and make conscience of no sinne whatsoeuer. But they must know that God decrees a man as well to the meanes as to the end: And it is impossible a man should be Elected and Called, but hee must liue well; so he that is not Elected and Called cannot liue well: And it is all one as if a man should neuer eate or drinke, and yet hope to liue and like well; or lying in the fire or water, and vsing no meanes to come out, should not perish. But we must know that the end and the meanes must go together: And for a man to neglect, or reiect, the meanes, it is in vaine for him to hope to bee saued:

saues : For if thou belong to God thou shalt in time bee Called and Sanctified : And where this work is not as yet already wrought, that man is as yet in the state of damnation.

Heere is matter of endlesse comfort to euery true child of God, that truly repents and beleues in Iesus Christ, that howsoeuer, through the malice of Sathan, and the temptation of the deuill, the allurements of the world, and the corruption of our flesh, we may grieuously sinne and fall, yet *There is no condemnation to them that are in Christ. Rom. 8. 1.* The gates, that is, all the power of hell, shall not preuaile against vs : *Math. 16.* If euer thou foundest the sound worke of grace in thee, foundest Iesus Christ to dwell in thy heart by faith, so that thou hatest all sinne, and desirest in all things to please God, though sathan rage and storme, and all the gates of hell rise vp against thee, yet thou maist comfort thy selfe in the Lord, and say with *Paul,*

R. 2

There

Vse 3.



*There is no condemnation to mee that am in Christ, which walke not after the flesh but after the Spirit: Thou maist triumph with Paul and say, Who shall lay any thing to the charge of Gods chosen? And if God bee with vs, who can bee against vs? And againe, I am perswaded nothing can seuer mee from the loue of God in Christ Iesus: No not sinne, nor death it selfe. Oh happy then, and blessed, is the estate of that man who is in Christ! Neither life nor death, things present, nor things to come, shall separate him from the loue of God.*

*And whatsoeuer hee doth shall prosper.*

*Doctr. 9.*  
*God doth euer blesse the godly endeouours of his children.*

**H**Eere is described another part of the blessednesse of a godly man, containing the mercy and goodnesse of God to him, in the lawfull things wherein hee hath to deale, that God doth of his infinite mercy and loue direct and prosper  
 this



soule to the day of slaughter.

This should admonish all godly men to take heed how they fret and grieve at the vaine and vncertaine prosperity of the wicked and vngodly, it is that which troubles the godly much, as it did *Iob*, *Ieremie*, *Dauid*, and *Asaph*, who wondred and were much grieved, at this to see the vngodly flourish, and to abound in honour, dignity, wealth, authoritie, the onely men of the world; and on the contrary part, the godly in miserie, trouble, &c. *But when they went into the house of the Lord, then understood they the end these men; namely, that God did set them in slippery places, and that their end was fearefull.* And as *Iob* saith, *They spend their dayes in pleasure, and suddenly goe downe to hell.* Let vs then consider well of these things, & not to grieve at the wicked because they prosper, or to be drawne hereby to think the better of them, or their vile courses, because they flourish a while; or the worse of the godly, because they endure

Vse 3.

*Psal.* 37. 35  
*Iob.* 21. 13.  
*Psa.* 37. 1. 7

PAGES MISSIN

V 22.3. David's Blessed Man.

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Soule to the day of slaughter.

V 62.

SING



*There is no condemnation to mee that am in Christ, which walke not after the flesh but after the Spirit: Thou maist triumph with Paul and say, Who shall lay any thing to the charge of Gods chosen? And if God bee with vs, who can bee against vs? And againe, I am perswaded nothing can seuer mee from the loue of God in Christ Iesus: No not sinne, nor death it selfe. Oh happy then, and blessed, is the estate of that man who is in Christ! Neither life nor death, things present, nor things to come, shall separate him from the loue of God.*

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*Doctr. 9.*  
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Vse 3.

*Psal. 37. 35*  
*Iob. 21. 13.*  
*Psa. 37. 1. 7*



endure some trouble, but consider their latter end; and in the meane time to possesse our soules with patience, notwithstanding the iollity of the wicked, for it is but for a time, like a great thistle, which starts vp in the Summer, and at the comming of Winter is gone, or the poore estate of the godly, for in the end they shal be exalted.

Vse 4.

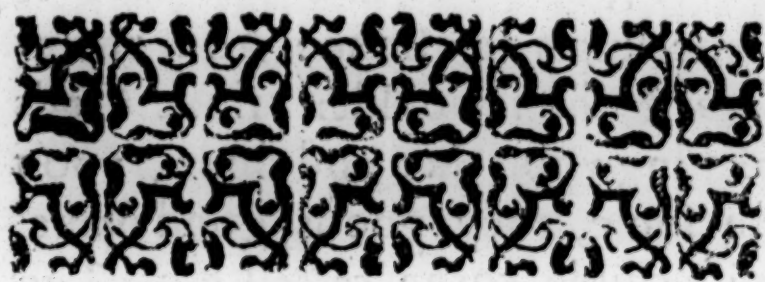
1. Tim. 4. 8  
Deut. 28.  
1. 2. &c.  
Iosh. 1. 7. 8  
Psal 127.

Last of all, if wee desire to thriue in the world, to prosper, and to haue the blessing of G O D vpon our labours; the best, yea and the surest way is to become religious, to walke with G O D, to leade a godly life; The examples of *Abraham, Ioseph, Iosua, Dauid, Iob, &c.* may perswade vs hercunto. Wee see many take great paines night and day, toyle and moyle all the yeare long, euen wearing out their bodies early and late, and yet doe not thriue, doe not prosper and come forward, but rather goe downe the winde. The reason is, God doth not blesse them and their labours, because they bee wicked



wicked, and liue in the practise of  
some knowne sinne: And there-  
fore if thou wouldest finde Gods  
blessing vpon thee and thine, vpon  
thy soule, body, goods, good name,  
wife, childe, corne, cattell, &c. The  
best way is to serue God, to call on  
his name, to lead a godly life, and  
then certainly thou shalt finde  
that God will blesse thee,  
and make thee to  
prosper.

*The*



## The first Psalme.

### VERSE. 4.

*The wicked are not so, but as the Chaffe  
which the winde driueth away.*

The second  
generall  
part of the  
Psalme.

**H**itherto we haue heard  
the description of a  
godly man, and of his  
blessed and happy e-  
state wherein hee  
stands. Now hee pro-  
ceedeth to a description of a wicked  
and vngodly man. And he sets out his  
estate by a generall speech opposite  
to that which hath beene spoken of  
the godly : *The wicked are not so.* Then  
by a similitude, comparing him to  
*Chaffe.*

*Chaffe*, and then the propertie of *Chaffe* is noted to be light, vaine, & vnconstant, carried away with the winde.

In the generall description, or the Introduction into the Description of a wicked man, *The wicked are not so*, the speech is negative, and excludeth the wicked from all that which the Spirit of God hath spoken of the godly, both concerning their vertues themselves, as also concerning the recompence of their vertues.

The vertues of a godly man were described two wayes, first negative-ly, *They walke not in the counsell of the wicked, stand not in the way of sinners, sit not in the seate of the scorers.* Now this negative in the godly is affirmatiue in the wicked; Because they walke in the counsell of the wicked, they stand in the way of sinners, and they sit in the seat of the scorers.

The other description of a godly man is affirmatiue, verse the second, *But his delight is in the Law of the Lord, &c.* But this affirmatiue in

S

the



the godly is negatiue in the wicked; For their delight is in nothing lesse then in the *Law of the Lord*. Neither do or will the wicked meditate therein, either day or night; So that in respect of the vertues of a godly man it may well be said, *The wicked are not so.*

And last of all, for the recompence of the vertues of a godly man, the wicked are also excluded: the godly man is compared vnto a *Tree that is planted by the riuers of water, that brings forth fruit in due season, whose leafe doth neuer fade, and whatsoeuer hee doth shall prosper.* The wicked are not so. *But as the chaffe, &c.*

Where by the way wee may obserue the care that God hath, that euery man should haue his part in that pertaineth to him, hee would not that the wicked should encroch vpon the portion of the godly, or that the Saints should be dismaied by the iudgements of the wicked, but hee laboureth as to alot and allow to one their part, so to exclude the other from

from their portion, to shew that they haue no interest in their Blessedness. And so it is a vsuall thing in the course of the whole Scriptures, that where the Holy Ghost setteth downe the blessings and promises pertaining to Christians: In the same place hee setteth downe the iudgements that belong to the wicked and vngodly.

Out of the generall Description, or the Introduction into the Description of a wicked mā, in these words *The wicked are not so.* We gather this Doctrine, That the estate of all wicked men, be they what they may be, neuer so great, glorious, rich, wise, beautifull, and learned in the world, yet their estate is wofull, cursed, miserable and wretched; hee is cursed in his soule, cursed in his body, cursed in his goods, good name, wife, children, corne, cattell, &c. *Thou hast destroyed the proud, and cursed are they that doe erre from thy Commandements: The foolish shall not stand in thy sight, for thou hatest all them that worke*  
*S 2 iniquity.*

Psal. 37. 34  
Esa. 3. 10. 11  
Mala. 4. 2.

*Doctr. I.*  
The state  
of the wicked  
most  
miserable.

Deut. 28.  
Psa. 119. 21  
Psal. 5. 5  
T. 1. 13.  
Acts 7. 51  
Esay 63.



Pro. 8. 9.

Pro. 11. 7.

Wherein  
the wic-  
ked are  
accursed.

*iniquitie.* Now, what though a man should abound in wealth, liue in honour, bathe himselfe in pleasures, yet if he be not a godly man, that is, truly sanctified, hee can take no sound comfort in any of these; For, *to them that are defiled, is nothing pure.* But euen their prayers are abominable; *he that turneth away his cares from hearing the Law, euen his prayers shall bee abominable.* And as *Salomon* saith, *The hope of the wicked shall perish.* But it wil be asked, Wherein stands their misery and cursed estate? I answere. First in this, that they be out of Gods fauour, God hates them and all they doe; And is not this a misery of all miseries, to be cursed and miserable indeed, to haue God our enemy, to haue Iesus Christ the Iudge our enemy, to haue all the creatures in heauen and earth against vs? For as those be truly blessed that God loues, and be in his fauour; So they be most cursed and miserable that be out of his fauour, whom his soule abhorreth; and such are the wicked, according  
to



to that of the Prophet, *The foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie.* Psal. 5. 5.

Secondly, they haue no pardon of their finnes, and so lie vnder the curse of God, in danger of eternall death euery day they rise, without repentance there is no pardon. But the wicked cannot repent, being hardened in sinne, and delight in sin: yea all their finnes stand in account against them, the Lord keepes them in remembrance, and one day hee will bring out his Booke of reckoning, *I will reprove thee, and set before thee the things thou hast done.* Oh full little doe wicked men thinke of this, that their secret sins in hugger-mugger in darke corners committed, shall one day come to reckoning, and they called to a reckoning for the same: and then their owne consciences, will they, nill they, shall cry out and say, *Righteous is the Lord, and true are his iudgements.* Luke 13. 5. Psal. 50. 17 18.

Thirdly, they haue no peace of conscience, *There is no peace to the* Esay 57.

wicked, saith my God, but a Hell in their conscience, hauing in them either an Accusing Conscience, like *Cain*, *Achitophel*, *Saul*, *Iudas*, and the like; or else a dead and sleepy conscience, like *Nabal*, which iudgement is no way inferiour to the former: This fearfull iudgment of God vpon the wicked is nothing else but a fore-runner of those paines which are prepared for the wicked, and are as it were the smoake of that fire, which hereafter shall torment them.

Fourthly, a wicked man is the heire of vengeance, and the fire-brand of hell, and shall as sure bee damned as if hee were in hell already: and therefore CHRIST saith, that *The wicked are damned already*: and that fīue wayes. First, in Gods counsell before all worlds. Secondly, in the Word, wherein their sentence of condemnation is read already. Thirdly, in their owne consciences, which is a fore-runner of the finall iudgement. Fourthly, by the iudgements begun, already vpon  
on

Ioh. 3. 18.



on them, as hardnesse of heart, blindness of minde, hatred of the light, and the like means of saluation. Fifthly, by the horrible torment of the soule, which it doth assuredly expect when the full viall of Gods wrath shall be powred vpon it. O miserable and vnhappy condition! woe worth the time may such say, that euer they were borne.

Who is a wicked man? Answer. (in generall) Hee that liues and lies in sinne without repentance: But such a man is a wicked man, as *Doth walke in the counsell of the wicked, that doth stand in the way of sinners, that doth sit in the seate of the scorers.* For as hee is a godly man that is carefull to shunne and auoide the bad counsell and lewd company of wicked & vngodly men: so he is a wicked man that loues and likes their bad counsell & lewd company. And as a noble mans seruant is knowne by his liuery; so we may certainly iudge of men by their companie. A good man loues good companie, a godly man

A wicked man described.



Psal. 16.

Psal. 101. 6

7.

Gen. 37. 2.

4.

1. Ioh. 3. 14

Psal. 50. 17  
18.

Vse 1.

makes much of them that feare the Lord. *My eyes* (saith David) *shall bee upon the faithfull in the Land.* This we may see in *Iacob*, who loued *Ioseph* aboue all his brethren, because he had grace in him; *All my delight is upon thy Saints.* But wicked men are like Birds of a Feather which flie together, and like will to like. So that if you wold aske a certaine rule how to iudge of men, whether they bee good or bad, godly or wicked, I know not any rule more sure for a mans outward life, to iudge of him, then by his company. And therefore as *S. Iohn* makes it a marke of Gods childe, and a certaine signe of the loue of God to vs, *If we loue the brethren:* so on the other side, it is a fearfull note of a wicked man, when hee hath no delight in the companie of Gods children and faithful seruants, but delight onely in the company of the wicked and vngodly.

Let all wicked men lay this Doctrine to heart, and be affected with it, and let me say to them, as *David* said

said to the vngodly; *unto the vngodly said God, what hast thou to do to take my covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my word behind thee? When thou sawest a thiefe thou consentedst vnto him, and hast beene partaker with the adulterer, &c. These things hast thou done, and I held my peace, and thou thoughtest that I was like thee. But I will reprove thee, and set before thee the things thou hast done. Oh consider this yee that forget God, lest I teare you in peeces, and there be none to deliuer you. Oh that the wicked & vngodly of the world would consider in what a cursed state they stand in, what extreame danger to loose their owne soules, cleane out of Gods fauour, so as hee hates and abhorres them, and all they do: Now as Salomon saith, if the wrath of the King bee as the roaring of a Lyon, how much more the wrath of the eternall God, who is able not onely to kill the body, but to cast both soule and body for euer into hel fire? Oh then be admonished! say you had*

Psa. 50. 16.



Prou. 6.

Gen. 41.  
15. 16.2. Pet. 2. 8.  
Psal. 12. 5

a faire warning, repent in time, liue no longer in sin, turne to God with all speed, *while it is called to day*: Say with *Dauid*, *Away from me yee wicked, I will keepe the commandements of my God*. And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man, so it is most dangerous; for sin is as a spirituall plague or leprosie, it is of a spreading and contagious nature. *Can a man touch pitch and not bee defiled?* Then may a man keepe company with the wicked, and not bee corrupted. *Ioseph* liuing in the Court of *Pharaoh*, how soone had he learned to sweare, by the life of *Pharaoh*? Besides, we shal be compelled to winke at the sins of those whom wee loue, and so consenting to them, are guilty of them. Againe, wee cannot but bee vexed with them, and greeued at the heart, as *Lot* was; yea, and in danger to bee punished with them, as *Lot* in *Sodome* was taken prisoner, and all his household: and therefore as men doe shunne a house infected,



infected, so let vs shunne such company as most dangerous, pernicious, and hurtfull.

And heere wee are to wonder at the palpable blindnesse of wicked men, at their blockishnesse and senselesse security, that though their estate bee as wee haue heard out of the word of God, and testimonies of holy Scriptures, so cursed, miserable, wretched, and damnable; yet they see it not, they feare it not, they beleeue it not; they feare no danger, they desire no remedy, their mindes are so blinded through selfe-loue, and so hardned in all kinde of sinne, that nothing can moue them, and do them good. They bee like the Smiths dogge, no strokes nor sparks can awake them. Of all diseases they be most dangerous, that be least felt: as the Apoplexy, dead Palsie, Lethargie, &c. So, when a man is sicke, euen soule sick, and sick vnto death, and feeleth no paine, his case must needes bee dangerous. Many men complaine of the stone in the kidney,  
and

Vse I.

and ride and runne night and day to find ease for it, but few complaine of the stone in the hart, men haue hard, stony and flinty hearts: And neither loue of heauen, nor feare of hell, neither mercy, nor iudgement can moue them, or make them to repent. Well, to conclude this point, let men take their courses, runne on in sinne, walke in the counsell of the wicked, stand in the way of sinners: and sit in the seate of the scornfull. Let them refuse the counsell and the company of Gods seruants, and when they haue done all that they can, they are but cursed caitifes; and the time will come that they will curse the day that euer they were borne, and say, Woe worth the time they kept bad company: *Oh what fooles and mad men were wee!* When they shall wish the heauens to fall vpon them, and the rockes to crush them in peeces, for feare of the anger of God. And thus much for the generall description of a wicked man in these words, *The wicked are not sc.*

Wised. 5.

Reue. 6.13

But



*But as the Chaffe which the wind  
drineth away.*

**T**He Prophet *David* hauing shew-  
wed the difference betwixt the  
godly and the wicked by a generall  
Introduction, *It is not so*, commeth  
now to set out their estate by a Si-  
militude and Comparison, where  
hee compares the wicked to *Chaffe*,  
And it is all one as if hee should say:  
The wicked and vngodly man is not  
like a tree well planted and watered,  
that beares good fruit, and alwaies  
flourisheth, but like vnto *Chaffe*,  
which hath no root at al in the earth,  
no iuice nor sap, but wants all kinde  
of good fruit and greenenesse, so as  
it is easily scattered and dispersed  
with euery blast of winde: Euen so  
the wicked are not rooted nor graf-  
ted into Iesus Christ, and are al-  
together voide and destitute of all  
fruite of good workes, and of all sa-  
uing grace, haue no iuice nor sap  
of goodnesse in them, and in time  
of



of trouble and temptation, they fall away; yea, euery blast of false doctrine, euery storme of temptation, triall, or persecution, yea the least blast of Gods anger driueth them hither and thither, they know not which way to turne them.

So that in this Similitude or Comparison there are two things to bee considered of vs.

First, the matter whereunto the wicked are compared, *unto Chaffe*.

Secondly, the condition of *Chaffe*, *which the winde driueth away*.

In the former of these wee are to consider how the wicked resemble *Chaffe*, naturally, and accidentally.

Naturally *Chaffe* is light and vnprofitable.

Wicked  
compared  
to Chaffe,  
How?

I  
Light.

First, it is light, containing in it, no solide and weighty matter, but a very sleight and frothy substance, subiect to many alterations; euen so the wicked are not solide in their purposes & enterprises, & weighty in their carriage and courses, but as *Chaffe*, light, easily tossed, & blowne away.

It

It may appeare vnto vs, that the wicked are as *Chaffe*, light, because they bee light of their words, they haue not their mouth in their heart, like a wise man, but they haue their heart in their mouth, like a foole. Do they promise any thing? their words are as wind, as the Prouerb is. Doe they vow any thing? they keep their vowes, like those that vowed *Pauls* death. Do they sweare any thing? they are but as belles and bubbles in the water, broken in a moment of time: So that the wicked, in respect of their words, vowes, or othes, may well be compared to *Chaffe*, light.

Ecclesiasticus, 12. 26.

Againe, the wicked may well bee compared to *chaffe*, light; because they are light of their minds, entertaining and excluding, one while admitting, another while reiecting, infinite purposes and thoughts of heart. Againe, they are light of their bodies, by committing many fornications. Yea, let their vertues be compared with their vices, it will then appeare, *That they are lighter then vannyty it selfe.*

Secondly,



Secondly, as the wicked are like *Chaffe*, light; so are they vnprofitable, and that two waies. First, in matters temporall concerning this life, wherein though they haue ability, as they haue for the most part; yet they want wil to do good with the same. Secondly, in matters spirituall, wherein though they haue a will, which is a rare thing to bee found in the wicked, yet they want ability.

Vnprofitable.

Eccl. 6.2.

First, the wicked are as *chaffe*, vnprofitable, in regard of matters temporall; For, *who doth regard the afflictions of Ioseph?* For either their will is wholly bent vpon Couetousnesse, or Prodigality. This is an euill which the Preacher saw vnder the Sunne; *A man to whom God hath giuen riches, and treasures, and honours, and he wanteth nothing for his Soule, of all that he desireth, but God giveth him no power to eate thereof: but a strange man shall eate it vp.* Yea, such is the case of many a man, that where hee locks vp his riches from others with one locke, hee lockes them vp from himselfe



all power is of God: *Hee doth bring downe the mightie from their seate.* Yea hee hath all creatures at a beck, and at a call, to humble man; yea, and the least of all creatures, when it is armed and sent of God, is sufficient to destroy the wicked, as Frogges, Lice, Flies, and the like creatures did *Pharaoh* and the Egyptians; and as the Palmer-worm and the like kind of Caterpillers did the men of *Juda* and *Israell*: And therefore this must needs bee a terrour vnto the wicked, who are no stronger then the chaffe to resist the wind of Gods iudgements. This may teach them humillity, and pull downe the haughtinesse of their hearts, when they shal heare the irreuokeablenesse of their destruction.

Exod. 10.

Joel. 1. 3. 4.

Secondly, seeing the destruction of the wicked are irreuokeable, and that the iudgements of God come suddenly: we are taught heere that it is our dutie to awake out of sinne, and to bee watchfull ouer our owne soules. We must not sleepe in sinne, neither

Vse. 2.

Secondly, as the wicked are like

PAGES MISSING

all power is of God: *Hee doth bring*

SING



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Vse. 2.



Math. 24.

Prou. 27.1

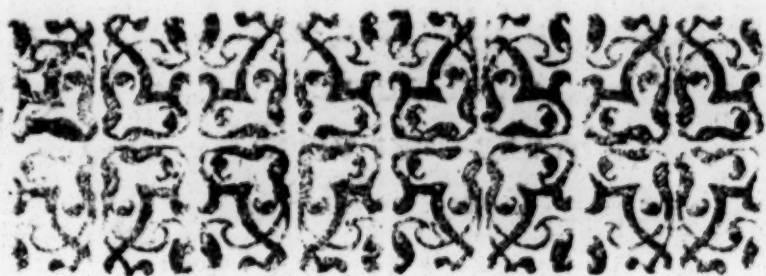
neither giue your selues to securitie, but be carefull and circumspect that we be not suddenly ouertaken. This is that charge which our Sauour giueth: *watch therefore, for you know neither the day nor houre in the which the Sonne of Man will come.* The iudgements of God are threatned to come vpon thee suddenly, as the Wiade: thou knowst not whether thou shalt haue an houre, or a moment of time giuen thee to repent, thou mayst bee smitten with sudden death: When thou risest out of thy bedde, thou knowest not whether thou shalt lye downe againe; When thou lyeest downe vpon thy bed, thou knowest not what may happen vnto thee ere it be day. *Boast not of to morow, for thou knowest not what a day may bring forth.* And therefore while it is to day let vs repent and labour to bee reconciled to God in Christ, that when his iudgements shall come as the winde suddenly, the destroyer may passe ouer vs, and wee remaine safe vnder the shadow of the Almighty.

Hither-



Hitherto hath the Prophet described the wofull estate and condition of the wicked heere in this life.

Now in the next verse by way of prophesie, or threatning, he sets out their estate and condition in the Life to come.



## The first Psalme.

### VERSE. 5.

*Therefore the wicked shall not bee able to stand in the Iudgement, nor Sinners in the Assembly of the Righteous.*

The description  
of a wicked man  
in the life  
to come.



Eere the Prophet describes the wicked & vngodly man by his fearefull end, and that which shall befall him hereafter. And that he draweth into two phrases of speech. First, *They shall not stand in Iudgement.* Secondly, *They shall not bee assoiates with the iust.* So that we see, that how-soeuer now the wicked beare it out,  
and

and seeme to be the onely men in the world, yet in that great day of the Lord, when we must all appeare before his Barre, that will iudge iustly without respect of persons; then these wretched men shall not bee able to stand, that is, to indure the sentence of the Iudge, and his angry countenance, but shall receiue the fearfull doome of eternall death, *Depart from me yee cursed.*

Well then, by this we learne, that there shall be a iudgement, wherein men must stand to appeare before God, to giue account of their work; and this we acknowledge in that article of our Faith when we say, *Wee beleue that hee shall come to iudge both the quick and the dead.* Behold (saith the Lord) *The day commeth that shall burne as an Ouen. And all the proud, and all the wicked shall bee Stubble: and the day that commeth shall burne them vp.* And our Sauior aluding to that day saith, *Then will I say to them on my left hand, &c. Againe, He hath appoynted a day in the which hee will iudge the world in*

*Doctr. I.*  
The certaintie of the day of iudgment proued.  
Malac. 4.1.

Mat. 25. 41  
Acts 17. 31  
2. Cor. 5. 10  
2. Thes. 1. 7  
8. 9.  
Reu. 20. 12  
1. Pet. 3. 3.



*righteousnesse.* Now if there were no places in the Scriptures but this Text, it might suffice to proue that there shall bee a day of Iudgement.

But besides these Testimonies, there be certaine reasons that proue the same, taken from the Nature of God and his principall Attributes, his Mercie and Iustice: which wee must needs confesse, hee is most true in both, he is most merciful, and most iust.

And therefore hauing promised it shall goe well with his Children, that they shall be happy and blessed. And that the wicked shall be miserable and cursed. In these two respects it must needs bee, that there must be a day of Iudgement. For in this world who indure more misery, griefe and wrong then Gods Children? who are contemned, mocked misused, and by all meanes abused by wicked men. They are in want, sicknesse, persecution, in pouertie, and a thousand miseries besides. But the

Luke 16.

the wicked flourish, liue in wealth, and ease, and all things that heart can wish. Now then seeing this is the estate of Gods children in this world, full of troubles and miseries, and the wicked liue at ease, according to their lusts: It must needs follow, that there must bee a day of Iudgement; when God shall shew his mercy in blessing and crowning the vertues of his children: and likewise in executing Iustice vpon the wicked and vngodly.

O that men and women could often thinke of the time of the last iudgement! Oh that we could bestow that time which we bestow vpon our pleasures, and foolish sports, to meditate on this day! O that men would bestow that time which they bestow on vnprofitable, if not sinfull exercises: As carding, dicing, decking and painting these carkasses of theirs! Oh (I say) happy were we if wee could bestow this time in thinking of this iudgement: what shall then become of vs for euermore?

Vse.



There is no man so wretched and desperate but he can wish with *Balaam* *Oh that I might die the death of the righteous, and that my last end might be like one of theirs!* Labour now then in time to become a new creature, walke with God in obedience, labour for sanctification: and this will cause thee to stand out in this iudgement.

Now that the wicked *shall not stand in this iudgement*, some may heere object and say, This is that which we desire, that we may not appeare before the face of that angry iudge, whose presence is so intollerable.

But alas, this is not all: for then the wicked might seeme to be blessed, if they might here delight in sin, and drinke downe iniquitie like water, and neuer bee called to account for the same. Therefore the wicked shall appeare in Iudgement: and yet not any whit contrarie to this Text, which saith, *The wicked shall not stand in iudgement*, and that in these foure respects.

In foure respects the wicked must appeare in iudgment.

First



First, in regard of their appearance there, *The Lord will enter into iudgement with all flesh*: if with all flesh, then chiefly with such kind of flesh as are *species* of that *genus*, So flesh, as that they are nothing but flesh, that haue not the seed of the spirit remaining in them.

Iere. 35. 21

Secondly, they must arise and appeare in this iudgement, in respect of the sinners arraignment at Gods iudgement barre. For we must not onely appeare in iudgement, but *before the iudgement seate of Christ*.

2. Cor. 5. 10

Thirdly, they must arise and appeare in this iudgment, to be indited: for God will bring *euery work of theirs into iudgement, whether they bee good or euill*.

Eccl. 12. 14

Fourthly and lastly, they must arise and stand in this iudgement, to heare the sentence of the Iudge of heauen and earth passe against them, *Depart from mee yee cursed, into euerlasting fire, prepared for the Diuell and his Angels*. A thundring Sentence indeede, able (if it were possible) to

Mat. 25. 41

wound to death the hats of the wicked, but they shall after death never die. Yea, cuery word of the sentence seemes to be most fearfull & terrible.

First, what they shall do; *Depart.*

Secondly, how they shall depart; *Cursed.*

Thirdly, from whom; *From me.*

Fourthly, whither; *Into fire.*

Fifthly, into what fire; *Euerlasting fire.*

Sixtly, by what right; *Prepared.*

Seuenthy, with what company; *The Diuell and his Angels.*

Hitherto, and thus farre the wicked must arise, and stand in Iudgement: but after this sentence is once giuen, they shall neuer rise vp to appeare in Iudgement any more. But where it is said, *They shall not stand in Iudgement*: This is meant onely in respect of Gods fauour. For this is proper onely to the godly, thus to stand in iudgement, who are bold in respect of Iesus Christ their elder Brother, in whose righteousness they appeare.

Oh

Oh that all men would consider this, high, low; rich, poore; noble, and simple; *That no wicked man shall stand in iudgement*, but shall heare the fearefull sentence of eternall vengeance, *Depart from mee yee cursed.* O how ready are men to put from them this day of reckoning! They seeme to haue made a league with Death, and to bee at an agreement with the Graue. But the Lord will disanull this their agreement, and the time will come when these wicked wretches will bee glad to put their heads in an awger hole, when they shall cry vnto the rockes and hils to fall vpon them to hide them, and to couer them from the wrath of God, the angry Iudge, whom they are not able to endure. Who would buy gold at such a rate, or pleasures so deere, to loose his soule in hell fire for euer, for the pleasures of sinne for a season heere?

Secondly, we are taught here, that as all wicked and vngodly men bee wretched and miserable in their life:

So

Vse 1.

Esay 28.15

Vse 2.



Reu. 20. 14

So at the day of Iudgement their estate is much more fearefull: for it is said here, *They shall not stand in iudgement*, but shall quake and tremble, as not being able to endure the angry countenance of the Iudge: For now they shal see the books brought forth, and their sinnes laid open. O good Lord! what shall vngodly men do then? which way shall they turne them? when they shall see the Iudge stand aboue them with a naked sword to cut them off; and the deuils ready to execute Gods eternall iudgements on them: poore soules, what shall become of them? How can they *stand*? how can they endure it? And yet they must vndergo it, and endure it.

But more then this, they must receiue that fearefull sentence of eternall vengeance, *Depart yee cursed, &c.* So as now they must remaine in perpetuall prison, in the darke dungeon of hell for euer; where the paines are endlesse, easlesse, and remedlesse: They shall haue no ease, no not one drop

drop of water to coole their tongue:  
And this word, euerlasting Torment  
doth euen kill the heart of the dam-  
ned: for if a man in hell torments  
might lie in torments so many thou-  
sand yeares as bee Starres in the fir-  
mament, or sand on the Sea Shoare:  
it were some comfort to a damned  
soule, that once there might bee an  
end thereof. But alas, when he hath  
suffered torments so many yeares,  
the number to suffer still will euer  
remaine infinite. God giue vs grace  
that we may become righteous, that  
so wee may *stand in iudgement.*

Esa. 30. 30.

The second part of the misery of  
a wicked man in the life to come, is:  
*Hee shall not stand in the assembly of the  
Iust.*

**I**N these words is noted out vnto  
vs a second branch of the iudge-  
ment of the wicked in the life to  
come. That they shall be seuered and  
secluded from the company of the  
Iust,

Heauen



Heauen is called the *New Ierusalem*, wherein enters no vncleane thing; onely this is the place where the iust do abide: Heere are all the holy Patriarkes, *Abraham, Isaac, and Iacob*; heere are the Apostles, heere are the holy Martyrs, and constant witnesses of CHRISTs truth; here are all the Saints that sleepe in Christ, heere they rest and sing continually, *Praise, honour, and glory unto him that sitteth upon the Throne*: heere they enioy the presence of God, and see his face continually. Now to bee deprived of this place, and to be seuered from this company, it is a misery with a witnesse. And this is that misery heere pointed out in this second place, *They shall not stand in the Assembly of the Iust*.

The Church is to bee vnderstood two wayes, *Militant* and *Triumphant*, and from both of these the wicked are excluded: for howsoever the wicked liue amongst the godly, as Tares amongst the good Wheate, as *Cain*, and *Esau*, and *Iudas*



*das* did amongst the godly, yet they were not of the godly; *They went out from vs, because they were not of vs:* But this is not directly intended in this place.

But of the Church *Triumphant* in the kingdome of heauen, where the godly enioy Iesus Christ, *In whose presence is the fulnesse of ioy, and at whose right hand is pleasure for euermore:* heere the wicked shall not stand in this *Assembly*: For if *Moses* might not stand vpon the holy ground, before he had put off his shooes: Oh how much lesse shall sinfull wretches stand in the presence of the euerliuing God, hauing on the shooes of their sinfull affection! Yea it is now most iust with God, that such should be shut from Heauen, the Church *Triumphant*, seeing they neuer warred in the Church *Militant*.

Psal. 16. 12.

Exod. 3.

Neither

*Neither the sinners in the assembly of the iust.*

*Doct. 2.*

All Man-  
kinde di-  
uided into  
two ranks.

*Mat. 25. 34*

**H**Eere then we learne, that there are two sorts of men in the world, *Good and Bad, Sheep & Goates, Elect and Reprobate:* and heere in this world they liue together, but after death in the last iudgement, there shall bee two places appointed for them; one on the right hand, another on the left; one in honour, the other in shame; one in ioy and comfort, the other in feare and horror. And as wicked men in this life could neuer abide the company and society of the godly, but did mock and scoffe at them, and shun their company as much as they could; so in the great day of account, in that great and generall separation, *The sinners shall not appeare in the assembly of the righteous,* but shall bee scuered and sundred by the great Shepheard of the sheepe, the Iudge of the whole world.

Now

Now that wicked men shun and auoid the company of the godly, and do desire and seeke the company of the wicked, it is plaine by experience, and therefore it is iust with God, that at the last day they should bee seuered and secluded their company: and as they loued and delighted in the company of wicked men, and such as haue no feare of God before their eyes, so now they shall haue their belly full of their company. How did *Cain* hate *Abel*? *Pharaoh*, *Moses* and *Aaron*? *Saul*, *Dauid*? the *Iewes* our Sauour *Christ*? *Elymas* the company of *Paul*? And on the contrary part, how one wicked man doth loue the company of another like himselfe, common experience doth proue it. Psalms. 50.

And heere wicked men beenoy-some and troublesome to the godly, as *Goats* to *sheep*, they tread downe their pasture, they trample in their water, and they push them with their hornes: *Christs* sheep now sustaine sundry wrongs and iniuries, Ezek. 34.  
and



Mal. 3.18.

and are much annoyed and vexed by those stinking and unruly Goates. But there will come a day of separation, to the horror of the wicked, and comfort of the godly.

Further, in these words wee may consider the estate of the *righteous* at the last iudgement: that is, of the elect of God, such as haue truly repented of their sinnes, by faith, beleeue and embrace Iesus Christ, and are iustified through his obedience in the sight of God; surely their estate shall bee blessed and happy, and so great, that the very wicked shall be ashamed and astonied to behold it. First, *they shall be set on Christs right hand*, which is no small honour and ioy for poore silly soules to bee aduanced to sit on the right hand of Iesus Christ, the Son of God, and the great Iudge of the world. Secondly, they shall heare the blessed sentence, *Come yee blessed, &c.* Thirdly, they shall be put in reall possession of eternall *saluation* of the kingdome of *Heauen*, and liue in the blessed presence of God.

Mat. 25.34

*God the Father, Sonne, and Holy Ghost,*  
the elect *Angels*, and blessed *Saints*,  
where there shall be no sorow, paine,  
sicknesse, &c. *Blessed are the dead that*  
*die in the Lord, for they rest from their*  
*labours:* So then after death they haue  
a sweet *quietus est*; and a generall dis-  
charge and freedome from all ene-  
mies of soule and body, from all  
trouble, paine, and grieffe. Whereas  
the wicked and vngodly shall bee in  
a cleane contrary estate and conditi-  
on; for they shall not come into the  
company of the righteous, nor shall  
haue no part in that place of their  
Comfort, Honour, Ioy, and Dignity,  
but shall be set on Christs left hand,  
a place of exceeding sorrow and  
grieffe, shame and confusion, horror  
and trembling.

This might admonish all wicked  
and vngodly sinners to repent,  
in time to turne to God by true  
repentance and amendment of their  
liues, to esteeme better of the  
company of Gods faithfull ser-  
uants and righteous Children in

X

this

Reuel. 21.  
& 13.14.

Vse 1.



this world, and to make much of them. But if they will still proceed to hate them, to set themselves against the godly, to shunne their company, and to hate them aboue all the things in the world: Well, yet remember the time will come that yee shall thinke it the greatest misery in the world, that they shall be seuered and sundred from their company, and in so being they shall be seuered and sundred from the company and society of Iesus Christ himselfe, of God the Father, and all the blessed Saints and Angels of God in heauen: Then in that day shall the righteous stand in great boldnesse before him that persecuted him, &c. Thus yee see the madnesse and extreme folly of wicked men, they hate them whom they ought most to loue, and loue them whom they ought most to dislike.

*Wis. 5. 1. 2.  
3. 4.*

*Vse 2.*

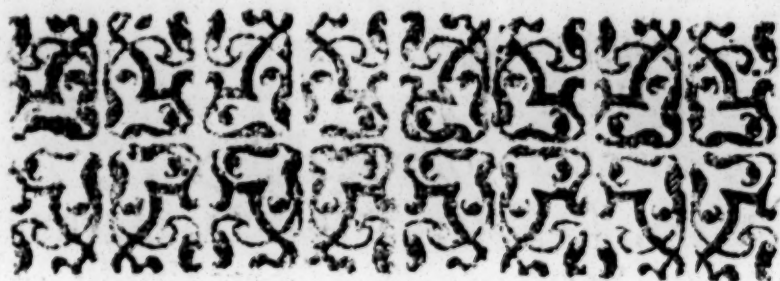
Let men take heed with whom they ioyne themselves in society: Seeing with whom they keepe company in this life, in death they shall pertake



pertake with them, and after at the last iudgement shall be ioyned with them. Hee that now is familiar and a companion of vngodly men, Athiests, Papists, Swearers, Drunkards, Scorners, &c. certainly in death he shall bee punished with them, and after death haue his abode with them for euer. So he that is now a companion with all those that feare God; surely, hee shall haue a part with them in death, and at the last iudgement shall bee placed with them in ioy and happinesse for euermore. It is thought to be a matter of little or no moment what company a man keepes, to liue amongst Swaggerers, Swearers, Drunkards, Athiests, Papists, &c. But the truth is, it is a fearefull signe of a reprobate; and he that is now a companion with them in their sins, shall after death take part with them in their plagues.

Reu. 18.4.

Heb. 11.25.  
26.



## The first Psalme.

### VERSE. 6.

*For the Lord knoweth the way of the  
righteous; But the way of the ungod-  
ly shall perish.*

The second  
generall  
part of the  
Psalme.



hitherto the Prophet  
hath described the  
wonderfull blessed e-  
state of a godly man:  
As also the fearefull  
and cursed estate of  
the wicked: Now in this sixth verse,  
which containes in it the second ge-  
nerall part of the Psalme, is laid  
downe a reason, both of the happi-  
nesse of the one, and also of the mi-  
sery of the other.

The

The godly man is a blessed man, why? Because the Lord *Knoweth*, that is; approueth of the way of a righteous and godly man, hee likes it and directeth it, yea takes care of it, and doth blesse the way; that is, the life and conuersation, the actions, studies, and endeouours of the righteous.

Secondly, the wicked are cursed and miserable, why? Because the Lord doth not thus *Know*, that is, the Lord doth not like nor allow of the wicked man, hee doth not loue nor approue of his life nor dealings; but rather dislikes him and all hee doth, yea hee hates and abhorres his vile and abominable and wicked life: And therefore both hee and his waies, that is, his studies, labours, and enterprises, *shall perish*, and come to destruction.

In that the Lord is said to *know the way of the righteous*; that is, to like it, to loue, and to be well pleased with it, so as hee will direct and blesse



Doctr. I.

A great  
comfort to  
the godly  
that God  
doth ap-  
proue of  
them.

2 Cor. 4. 13

Mat. 23. 37

Psalm. 105

Psalm. 17.

Ps. 142. 3. 4

Nah. 2. 7.

1. Tim. 4. 8

it. Here is matter of exceeding com-  
fort to euery poore childe of God,  
to euery godly and righteous ser-  
uant of God, that being iustified by  
faith in Christ Iesus, and sanctified  
by the Holy Ghost, liue well, and  
leade a godly and righteous life, that  
howsoever the world contemnes  
them, scoffes and scornes them,  
mockes and mowes at them, reuile,  
and raile vpon them, & esteeme them  
as base and vile; yet here we see that  
the Lord loues them, and esteemes  
highly of them, approues them as  
his, delights in them, to blesse them  
and prosper them: *Touch not mine An-  
nointed, and do my Prophets no harme;*  
yea, he that toucheth them toucheth  
the apple of Gods eye, & no assaults  
whatsoever shall bee able to hurt  
them: *For godlinesse hath the promise of  
this life and that which is to come:* And  
therefore let vs labour to plant god-  
linesse in our hearts, and store them  
with the true feare of God, and in so  
doing the Lord will both blesse vs,  
and our poore endeouours.

This

Vse.

This may serue to reprove the cursed practise of vngodly men, it is wonderfull to see how bold they bee to abuse Gods Seruants, to mocke them and to disgrace them, to slander and reuile them: they thinke them the worst men that liue in the world, they traduce them and bring them on the Stage, they loade them with vile and odious names: Now what doe they else then set themselues against God himselfe, seeing they hate them whom God loues.

And as this may serue for the terrour of the wicked, so it serues to comfort euery poore child of God; What though the world hate thee so God loue thee? Oh remember that the Lord loues and allowes of thee. Now then if God approue of thee, what though all men in the world, did refuse or condemne thee? If the King should grace a man, and honour him, what would this man care for the contempt of a Scullion boy? Well, let this bee a comfort



and encouragement vnto vs, that God knowes and allowes of vs, For what were the fauour and approbation of men, if this were wanting.

*Obiect.*

How a mā may know whether Christ approve of him.

*Answer.*

I

Ioh. 10.

2

1.Ioh. 4.9.

But how shall a man know whether God knoweth him thus with his speciall knowledge or not? I answer.

First, if God know any man for his, by his speciall and effectuall knowledge, then hee begets in him the knowledge of himselfe. As the light of the Sunne falling on our eye, by whose light wee behold the Sunne againe. *I know my Sheep* (saith Christ) *and they know mee.*

Secondly, if God thus know any man with his especiall and effectuall knowledge of his, - so as hee loues and likes of him, it begets the loue of God in a mans heart: So as God loues him, hee is inflamed to loue God againe; and in loue vnto him is loath to offend him, and most carefull to please him. And therefore if wee would know whether wee be thus



thus knowne of God, let vs labour to finde our hearts thus enflamed with the loue of him.

Thirdly, whom G O D knoweth thus, he chuseth to bee his Childe in C H R I S T I E S V S, delights to blesse him: Now then this workes in the heart of a godly man another work; namely, to choose God to bee his God, to set his heart on him, to delight in him, to adore him as his God, to loue him, feare him, obey and cal vpon him, and to trust in him as his God.

Thus you see how a man may know whether God know him with this special and effectual knowledge which is proper to the Elect alone; namely, by these fruites and effects in our hearts: For as we see, though euery man cannot come to see the Kings Broad Seale, yet can discerne the picture of it in wax, and say, This is the Kings Broad Seale: So though men cannot ascend to Heauen to know the secret counsell of God, yet by these fruites and

and effectes of his knowledge, men may know his will, whether they be his or not.

Well, to conclude : seeing the Lord thus knowes and acknowledgeth, yealous and likes of the life of a godly and righteous man : let vs bee encouraged to goe through-stitch, and to resolute of this, neuer to be daunted, or discouraged with the hard measure of vngodly men. All our care should bee to please God, and to bee approued of him, and therefore so long as hee doth approue of vs, let vs not care what man can doe against vs.

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*But the way of the wicked  
shall perish.*

*Doct. 2.*

The Lord  
hates a  
wicked  
man, and  
all he doth  
Esay I. II.

**H**Eere we learne that the whole life of a wicked man, and whatsoever he doth, is abominable, the Lord hates him and all he doth. *What haue I to doe with the multitude of*

*of your Sacrifices, faith the Lord. And againe, The Sacrifices of the wicked are abominable unto the Lord.* Now if the best actions of a wicked man, his Hearing, Reading, praying, and Recciuing, be abominable to the Lord; how much more their swearing, cursing, banning, prophaning the Sabbath, drunkennesse, vncleannesse, lying, stealing, &c. Againe, *without faith it is impossible to please God.* Now no wicked man can haue true faith, because *Faith purifies the heart*, and is neuer seuered from true repentance and amendment of life. And therefore the way of the wicked, seeme it neuer so goodly and glorious in the world, all their studies and endeouours shall perish and come to destruction in the end. *This is the portion of the wicked man, and the heritage that he shall haue from God for his workes.*

This shewes the state of most men to bee miserable and vnhappy. For onely those bee blessed, whose liues do please God : Now alas, what delight can God haue in the filthy liues of

Esay 66. 3.

Ier. 7. 8.  
Prou. 15. 8.

Heb. 11. 6.

Acts 15. 9.

Pro. 20. 17

Iob. 20. 29.

Vse.



of most men, whose whole delight  
and study is in sin and wickednesse,  
in all kinde of lewdnesse and pro-  
phannesse, haue no care to please  
God, but euen obstinately rebell a-  
gainst him, surely the Lord hates  
them and all they do. O wofull con-  
dition of such sinful men, that betake  
themselves thus vnto the *way of sinne.*

Not as though they walk therein  
but for a time, but as such as  
purpose to tread therein for  
euer. From this wofull e-  
state the Lord deliuer  
vs for his Christs  
sake. *Amen.*



## *A Prayer for the Morning.*



L O R D, and our good  
G O D, wee thy poore vn-  
worthy seruants, accor-  
ding to our bounden due-  
tie, are heere assembled together  
in thy Name: O L O R D, it is thy  
owne Commandement that wee  
should call vpon thee in all our ne-  
cessities, and it is likewise thy pro-  
mise, that thou wilt heare vs, in assu-  
rance whereof wee are bold now to  
come vnto thee; acknowledging  
first of all, that wee are altogether  
vnworthy of our selues, as of our  
selues, to request for any fauour or  
mercie at thy hands, for from our  
cradles vnto this present there hath  
beene



beene in vs nothing else but Apostasie and rebellion; yea Lord, we haue so added sinne vnto sinne, as if there were no other end why wee were sent into the world, but to prouoke thee to wrath, and to heap vp a great measure of iniquitie against our own soules, against the day of wrath. Our sinnes of omission, our sinnes of commission, ô Lord they are many and great, and if thou shouldest call vs to a reckoning euen for the least of them, we are not able to answer thy Maiesty for one of a thousand; yea Lord we confesse that it is thy mercie that endureth for euer, and that hath beene the cause that wee haue not long agoe tasted of thy iudgements. O Lord be thou mercifull vnto vs still for thy Names sake, separate our sinnes as farre from thy presence as the East is from the West: Bury them in the graue of thy Sonne Christ, that they may neuer rise vp againe in this world to accuse vs, or in the world to come to condemne vs. Teach vs to consider  
what



good, much lesse to performe it : open therefore the eyes of our minds, that we may see what is good, put thy good Spirit within vs, giue vs fleshly hearts, and pliable affections; draw our minds from the loue of this present world, teach vs to vse it, as if we vsed it not, that we haue heere no continuing Citie, but to seeke one to come, that so wee may seeke for that kingdome that cannot bee shaken, but eternall in the heauens. Lord teach vs to do thy wil, knit our hearts vnto thee, that we may feare thy name, ô Lord heare, ô Lord forgive, ô Lord consider the complaint that we make vnto thee, and giue a gracious answer vnto our prayers for the Lords sake. And now ô Lord we thanke thee euen from the bottome of our hearts, for thy inestimable blessings wherwith in Christ Iesus thou hast blessed vs; for our Election before the foundation of the world, for our Vocation, Iustification, Sanctification and Preservation; and for that thou hast put in vs a  
Y hope

PAGES MISSIN

SING



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Y hope



hope of Glorification in the life to come. We thank thee more especially for that thou hast defended vs this night past from all perils & dangers, and hast safely brought vs to the beginning of this day. Now Lord wee humbly pray thee, keepe vs, and all that belong vnto vs, this day from all euill that may hurt vs; set thy feare before our eyes, and let thy spirit so rule our hearts, that we may not sin against thee. As for outward things, we submit our selues to thy wise and fatherly prouidence; only we beseech thee to giue vs this day whatsoever thou knowest needfull & behouefull vnto vs; let vs not want those things without which we cannot serue thee; blesse vs in our going out, and our comming in, and grant that whatsoever we shall thinke, speake, or doe, may tend to thy glory, the good of our brethren, and the comfort of our owne consciences, when wee shall come to make before thee our last accounts. Blesse thy whole Church (O Lord) and build it vp more and more



more in perfect beautie, disappoynt  
the hope of the Papists, let them pe-  
rish, as many as haue euil wil at *Syon*:  
comfort them that mourne; especial-  
ly such as mourn for sin: fulfil the de-  
sires of all that truly long & sigh after  
thee. Blesse this good land in which  
we liue, make thy glorious Gospell  
to shine more & more vntil it be per-  
fect day; Lord send it where it is not  
and blesse it where it is, that *Babylon*  
may fall, and neuer rise vp again: and  
to this end strenthen the hand of  
thine annoynted seruant, and our  
dread Soueraigne *Iames*, Lord make  
him to see and know euery day more  
and more what belongs vnto thy  
glory, what belongs vnto his owne  
peace and safety; and Lord giue him  
a heart, that he may duly practise the  
same. Blesse likewise our gracious  
Queene *Anne*, Prince *Charles*, and the  
Count *Palatine of Rhine*, with the La-  
dy *Elizabeth* his wife. Assist with thy  
spirit and grace, all that are in autho-  
rity: sanctifie all those whom thou  
employest in the Ministry. Be mer-

cifull vnto all that wee are bound in duty to pray for, as if we had named them in particular vnto thee. Hasten the comming of Iesus Christ, make vs euer mindfull of our last end, and of the reckoning that one day we are to make vnto thee. And in the meane time, Lord make vs carefull to follow Christ in the Regeneration, during this life, as that with Christ one day we may haue our portion in the resurrection of the Iust, when this mortall life is ended. These graces, and all other blessings, which thou knowest to bee needfull for vs, O Lord we humbly begge and craue at thy hand, in the name, and for the sake alone of Iesus Christ thy deere Sonne, and in that forme of prayer which hee himselfe hath taught vs, saying, *Our Father which art in Heauen, &c.*



## *A Prayer for the Evening.*

**O** Lord God, by whose gracious  
prouidence the night succee-  
deth the day, and the day the night,  
wee acknowledge thy wonderfull  
power therein: forasmuch as day vnto  
day vttereth thy goodnes, and night  
vnto night teacheth knowledge: O  
Lord amongst other thy mercies,  
with which thou doest euen follow  
vs (most rebellious wretches) wee  
must needs acknowledge that this is  
not the least, that we haue this liber-  
tie to come into thy presence, O  
Lord wee come not now to excuse  
our selues, but to accuse our selues;  
yea and to acknowledge, that we are  
worthy of all those iudgements  
which thy iustice might most iustly  
inflict vpon vs, our sinnes they make



vs seeme vile in our eyes, how much more loathsome in thy sight? O Lord we must needs confesse that we are so farre vnworthy to bee called thy sonnes, as that we are not worthy to bee reckoned amongst thy seruants; yea were it not that thou wert a God of mercy, and that thy mercy were ouer all thy workes, and doth extend it selfe euen to poore sinners; we should vtterly be discouraged in comming vnto thee, considering that our whole life hath been but a life of sinne, and that we haue drunke downe iniquity as it were water, euer powring in, but neuer powring out our filthinesse. O Lord teach vs to value this mercy of thine aright, that thou hast spared vs so long, and giuen vs so large a time of repentance; that thou hast not preuented vs with death in the time of our ignorance, & hardnesse of heart, as many haue beene before vs: O Lord it is thy mercy not our worthinesse. Thus hast thou shewed thy selfe to be a God of mercy, one that delighteth

delighteth in the prosperity of thy seruants. Now Lord we humbly entreat thee that thou wouldst pardon and forgiue vs all our sins and offences, bathe them in the bloud of thy Sonne, naile them to his Crosse, bind them in a bundle, and throw them downe into the bottome of the sea, that they may neuer rise vp against vs, either in this world to accuse vs, or in the world to come to condemne vs. O Lord wee are heartily sorry that wee haue abused thy blessings, prophaned thy Saboths, despised thy word, and quenched thy Spirit: For these and the like (blessed father) we condemne our selues, do not thou therefore marke them; nor deale not with vs as we haue deserved, but teach vs to rise vp against our sinnes, that our warre with them may assure vs that wee haue peace with thee: O Lord we abhorre our selues, for to vs belongs nothing but shame and confusion of face for ever: and we do humbly entreat thee to looke vpon vs in thy Son Christ

Y 4

Iesus,



Iesus, O let the chastisement of our peace bee vpon him, and heale vs through his stripes: Lord let vs euer remember our latter end, and the straightreckoning that we must render vnto thee one day: and in health and prosperity to thinke of a time of sicknesse and aduersity; and especially good Lord deliuer vs in the houre of temptation, that when Satan his assaults shall be greatest, as his policy is when wee are weakest, and least able to resist him, that thy power may then appeare in our weaknesse, that these things may not ouertake vs as a snare, but that with the wise virgins wee may in some sort bee prepared for the comming of Christ Iesus the sweete Bridegroom of our soules. And to that end we may haue comfort both now and at that time, goe forward wee humbly pray thee, with the worke of our new birth, that thou hast begun in vs, and neuer take away thy hand vntill such time as thou hast made an end of it. And now O Lord  
hauing



hauing in the first place sought thy kingdome, and the righteousnesse thereof, giue vs leaue in the next place to seek thy fauour in outward things: First, according to our duty, we giue thee hearty thanks & praise for that thou hast this day preserved vs from all euill and danger: wee humbly pray thee take care ouer vs this night, and defend vs from that roaring Lyon, who night and day goeth about seeking whom hee may deuoure: Take thou vs this night into thy blessed tuition: we know that thou dost neither slumber nor sleepe, keepe vs euen in our sleepe from being vnmindfull of thee, that whensoever thou shalt call for vs by the generall Alarum of thy iudgement, whether at mid-night, at Cockecrowing, or at the dawning of the day, we may bee found ready to accompany the Bridegroome into the Marriage-chamber. And to this end Lord sanctifie our sleep vnto vs, that by it wee may bee the better enabled to performe the duties of the  
next

next day; and night and day being guided by thee, they may fit vs and prepare vs for that day of thine, that shall neuer giue place to night. And we beseech thee O Lord to be mercifull likewise to thy whole Church, heare the cries of thine elect; heare the mourning of all such as mourne in *Syon*, let the cries of thy children cry downe the cries of the sinnes of this land: and bee reconciled vnto vs O Lord our God in the multitude of thy mercies, that so thou maist continue still a mercifull God vnto this Land, the Vineyard which thy own right hand hath planted. Preserue our gracious King, blesse and prosper the Queene, the hopefull Prince *Charles*, Princely Palgrave of *Rhene*, with the Princessse *Elizabeth* his wife. And as thou hast crowned them with worldly honour vpon earth, so direct them vnto that more glorious Crowne in heauen. Blesse the Nobility and Magistracy of this Land. Prosper the worke of thy Gospell in the hands of thy Ministers. And  
good

good Lord giue vs all grace to bee  
one of those wise virgines, that our  
hearts may bee prepared like a lamp  
furnished with *Faith* and *good workes*,  
like *Oyle*, to meete the Lord Iesus  
Christ the Bridegroom of our  
soules, there to see the felicity of thy  
chosen, and to reioyce with the ioy  
of thy people; To whom with thee  
O Father, and thy blessed Spirit bee  
all Honour, Glory, Might, Ma-  
iesty, and Dominion, hence-  
forth for euer.

*Amen.*

**FINIS.**